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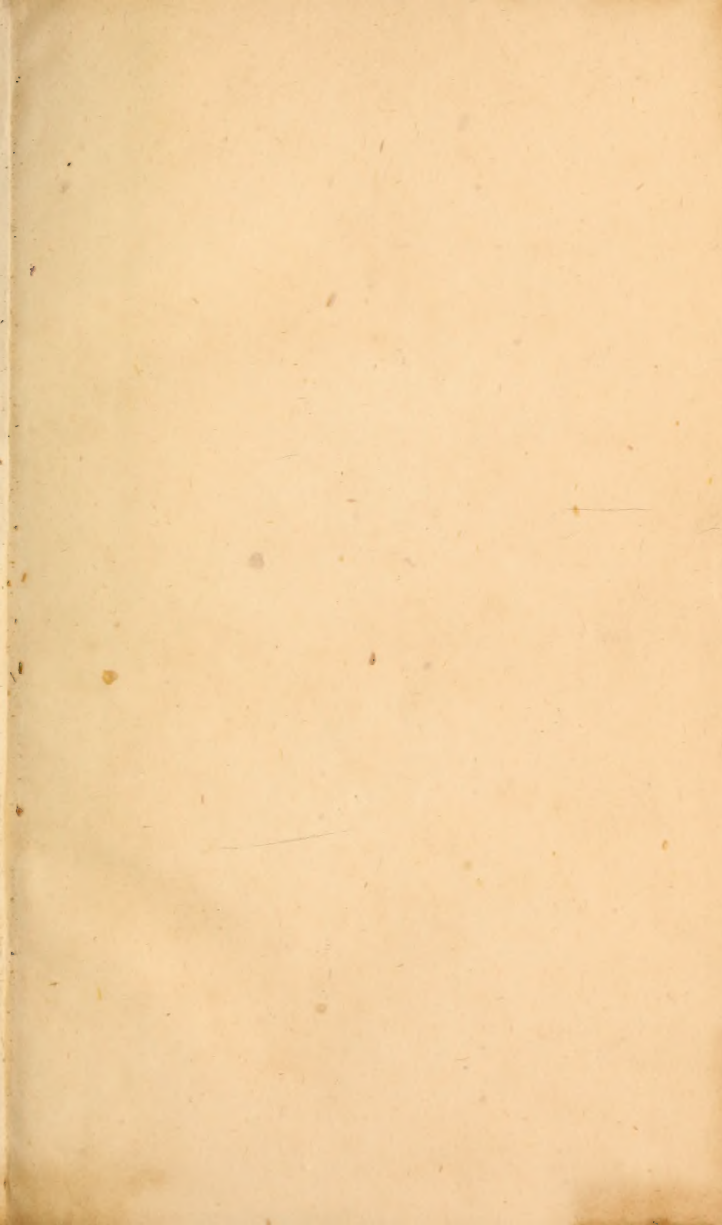
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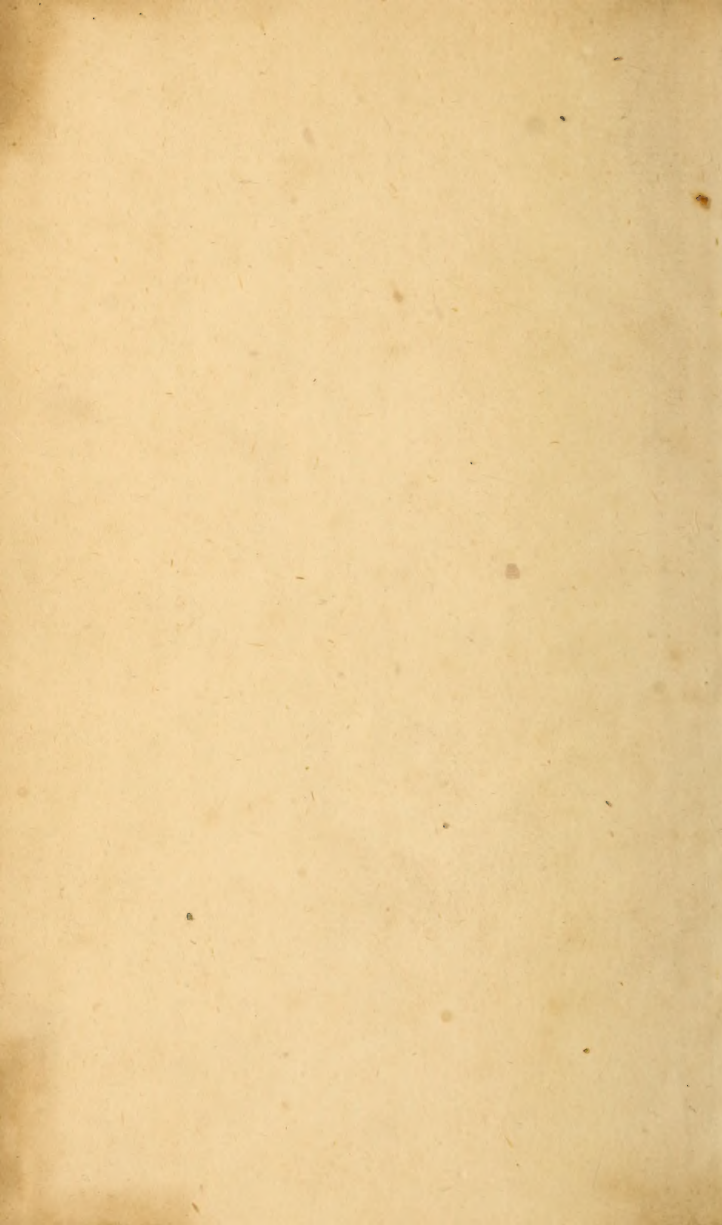
Section



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Rejoice Evermore :

O R,

CHRIST ALL IN ALL.

AN ORIGINAL PUBLICATION;

CONSISTING OF

SPIRITUAL SONGS, collected from the Holy Scriptures; and several of the PSALMS, together with the Whole SONG of SOLOMON, paraphrased.

To which also are prefixed,

THREE DISCOURSES relative to those Subjects;

WITH A

LETTER concerning the Assurance of Faith.

By JOHN BARCLAY,

PREACHER of the GOSPEL.

When the Foundations of the Earth were laid, the Morning Stars sang together, and all the Sons of God shouted for Joy. Job xxxviii. 7.

Be not drunk with Wine, wherein is Excess; but be filled with the Spirit: Speaking to yourselves in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the Lord, giving thanks always for all Things unto God, and the Father, in the Name of our Lord Jesus Christ. Eph. v. 18—21.

G L A S G O W :

Printed by W. BELL, for the AUTHOR. M.DCC.LXXII.



SPIRITUAL SONGS.

LAMENTABLE and alarming, but, alas! in a great measure, unlamented, unperceived, unsuspected, is the guilt of almost all persons of all ranks in the nation, either by actually practising themselves, earnestly encouraging and patronizing, or, at least, silently countenancing in others about them, the use of profane songs: and such are all songs whatsoever, but those only which are spiritual; for what middle point is there between spiritual and profane?

That I may not be misunderstood, by profane songs, I mean, the whole mass of those describing, recommending, and setting off, in an advantageous and alluring point of view, that which is commonly called love, war, wantonness, drunkenness, revellings, merry scenes, drolleries, jestings, and like things which are not convenient, or agreeable to the grace of the gospel; in a word, all such songs and sonnets, under whatever name they spread their pollutions abroad in the world, as cannot be composed and used to the glory of God, in the name of the Lord Jesus Christ, by those wise virgins who are waiting for his appearing, being filled with thankfulness and praise for his grace, whereby it is given them always to triumph and glory in his name.

All other songs besides those alone, which may be thus composed and sung in the power and love of the Holy Ghost upon the spirit, what, in the name of God I beseech you, are they, but evident works of the flesh, whose wages is death? flagrant rebellions against the Most High! to be ranked among the very grossest of abominations! with this excessive aggravation in the nature and spirit of them, that they cannot be used without being exulted and gloried in.

Thus, many of you who are enemies of the cross of Christ, and whose end, if God be true, whom you hold a liar, is destruction, whose god is your belly, who mind earthly things, do glory in your shame, proclaiming your sin as Sodom.

It is not meant by any thing here said, but that any of all the works of God, either in creation, or providence, may be

declared in a song or hymn; if it be in such a wise and devout manner, as may fill the heart with reverential awe and love to his holy name. In this manner, all those essential passions or affections of the human heart; and all the revolutions of states and kingdoms, both in war and peace; with all the scenes of domestic life, may, after the example of the holy men of old, be celebrated or recorded in a song: which, in this manner, would be only a pleasant and useful remembrancer of the ways of God to men.

And likewise, on the other hand, any of those works of darkness which will bear to be named among saints (for the very naming of some of them defiles, and is expressly forbidden) may also be described, no doubt, in a song, as well as in plain prose; provided it be done, as it ought in any case, after a sanctified fashion, with such a just abhorrence and detestation of the crimes mentioned, as may fill the heart with horror at the commission of them, and inspire it with gratitude to Him, who in mercy gives us to escape such gulphs of perdition: though here, as in all other things, only that wisdom and prudence which are from above can direct and preserve us so that we sin not against God.

Under this limitation, that we sin not against, but glorify God in our songs, composing and singing them in the communion of the Holy Ghost; they ought not to be called, more than intended, merely as moral and entertaining (so they speak); but as spiritual and holy: the greater part whereof, without all controversy, ought to be employed in shewing forth the praises and ways of the Eternal Three who bear record in heaven who are One, in that grand amazing work of bringing many sons and daughters to glory, according to the manner laid down in the New Testament, displaying, as in a clear glass, that they who behold may admire and adore—that infinite, eternal, incomprehensible, electing, redeeming, calling, justifying, sanctifying, glorifying Love, till they are changed into the same image, from glory to glory, as by the Spirit of the Lord.

The warrant for making such spiritual songs, the manner of using them, and the temper of spirit therein required, being founded in the express commandment and power of the

Holy

Holy Ghost; the world has no right to demand any further account of the matter.

That the Holy Ghost never fails to accompany and impress, in his own time and manner, his commandments with his power upon the spirits of the saints, whereby they are enabled willingly to yield that truth of obedience required, according to the proportion of his grace within them, will appear from such passages as these, where we see the commandment, "Rejoice in the Lord. Rejoice evermore. And again, I say, Rejoice." And these, where we see the power, "They were filled with the Holy Ghost—with peace and joy in believing—with joy unspeakable and full of glory. The fruit of the Spirit is love, joy, peace." So that according to his word, so is his power in all the children of adoption; in whom he dwells "A well of living water springing up to everlasting life. "Is any merry?" that is, disposed to gladness in the Holy Ghost? "Let him sing psalms, "even songs of praise. Thus the Spirit of adoption, wherever he resides, makes the temples of God the habitations of his praise; the habitations of his joy.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." By "the word of Christ," in this passage, we are plainly to understand that word of Christ whereby we shall be judged, according as he hath spoken it by his Spirit in the mouth of his Apostles, even as it is written by the Apostles, saying, "We are of God: he that knoweth God, heareth us; he that is not of God heareth not us, hereby know we the Spirit of truth, and the spirit of error." And, "hereby," know we, if we hearken to the Apostles, the manifest error of those who would palm upon us their private interpretations of the Old Testament; that is, any interpretation whatsoever of any one promise, prophecy, sign, type, or figure therein, besides that alone public, authentic, infallible divine interpretation which the Holy Ghost hath blessed us with, by the ministration of the Apostles in the New Testament; according to which alone, exclusive of Moses and the Prophets,

Prophets, let it be submitted to inquiry, if we are not, as just now hinted, to be judged; even as those who had only Moses and the Prophets shall be judged by their writings, exclusive altogether of our present dispensation; and even as those who had neither the Old nor the New Testament, shall be judged without the one or the other.

And, "hereby," to stick by the Apostles rule, we will be directed, if the Spirit of Christ be in us, in the nature and manner of those same psalms, hymns, and spiritual songs; concerning which the commandment is precisely as strict and binding, that we sing and admonish one another in them, as that the word of Christ dwell in us richly in all wisdom, *Col. iii. 16.*

It will be easy and just from all this to observe, that we have no liberty, after the manner of some, from the word of Christ, to put any song of consolation and praise in the mouth of any person but a believer of the truth unto righteousness, who makes confession with the mouth unto salvation: for, is there any consolation, peace, or joy in God, but through the blood of Jesus the atonement, through faith in his blood? Therefore, in the following collection, you will meet with no example of a person praying, praising, professing, pleading, as one acknowledging, and rejoicing in the character of God according to his own testimony well-pleased in his beloved Son, and yet supposing himself still without any personal interest in the love and righteousness of God, which he confesseth he hath not yet attained, but is above all things desirous of.—Such characters are far from being unfrequent; nay, in many places to which you might be directed, you will meet with nothing else; but whether the Holy Ghost, who alone maketh intercession for the saints according to the will of God, had any hand in the drawing of them, let the Apostles of God bear witness: for whatever shift may be fallen upon for an excuse, certain it is, that the most solemn act and profession of such people is but an indirect way of calling God a liar, whether in what they call praise or prayer: however, it would be unjust to include in this censure any who have not included themselves. Let Isaac Watt for example, be upheld as an instance of one who is not altogether to be blamed in this respect, seeing, in his well known method of prayer, he most discreetly

ly adviseth believers now and then upon occasions, even when praying in public where known unbelievers are supposed to be present, not wholly to conceal, but with due caution to mention and dwell upon their own peculiar privileges as saints in Christ Jesus accepted and beloved, that the unbelievers may be ashamed.

From hence you may see to what a pass we are now arrived, when our most venerable leaders are come such a length. But that we may not follow any atom under the sun one step further, without present proof of our safety, let them produce upon the spot one instance from the whole records of God, of persons already regenerated, justified, and accepted of God, praying that they may be regenerated, justified, and accepted of God, or any thing to the same purpose implying a sense of their absolute want of those things which the Spirit teaches them are freely given to them of God, without which knowledge they cannot come to God, calling him Father, our Father; and without calling him Father, our Father, namely, with boldness and assurance by the blood and in the name of Christ, they cannot pray: for says the Spirit, "How can they call on him in whom they have not believed? No man cometh to the Father but by the Son. Ask in faith nothing wavering. Let not that man that wavereth think he shall receive any thing of God. Without faith it is impossible to please God. For whatsoever is not of faith, is sin." If it be replied, It is written, Ask, and ye shall receive, &c. *Answer*, It is written again in connexion, After this manner pray ye, saying, our Father.

Further, with regard to spiritual songs, it is certain, if they are to be at all, they must be composed by some one, according to that proportion which it hath pleased God to bestow of ability, and spiritual discernment in things pertaining to godliness. For those songs and psalms which are of divine inspiration, composed according to the form and idiom, as it is called, of the Hebrew and Greek tongues, wherein they were originally written, can be nothing to persons ignorant of those tongues, till rendered into their own; and even then, however joyful the subjects be, they cannot be sung according to the commandment, till prepared and fashioned into the form

of songs and hymns, as the nature of every particular language will admit.

Moreover, as God hath not confined the subject matter of our joy and praise to any one, or even to all those passages of his holy word called songs and psalms, but diffused it throughout all his words and works, all these, as said before, may be the subject-matter of our spiritual songs.

As the humble mite of gratitude to God, which at present I could attain to, the following collection of Spiritual Songs, and Scripture-paraphrases, all of them originally designed for that very purpose, is sent abroad into the world; that those who rejoice in the same things with me, may candidly use them, and give God the glory; or if it be a talent in the power of their hand, as I wish it may, to put better ones in their place, I will as candidly, I hope, use theirs with them, and rejoice before God who hath given better gifts to men.

Many collections of the same nature, more splendid, more finished, more esteemed, than I can expect the present will be, have lately made their way into the public consideration; but whatever they be, or are esteemed to be, they are nothing to one who feels himself obliged in his conscience, according to all the views given him of the truth by the word of Christ, to think, speak, write, preach, and pray, as God shall be pleased to help him, against many things in all, or almost all, which he hath seen of those same books, which might otherways perhaps have quite superseded and rendered superfluous, even in his own opinion, this present feeble attempt.

Wherefore, in spite of all the possible contempt that can be poured by any man, or number of men full of their own systems, upon the Author (who is also fully persuaded in his own mind) and his performance, if they bring no other authority against him, as he apprehends they cannot, but their own opinions, or the opinions of other creatures equally jaded and hackneyed in the same ways of prejudice with themselves, he reckons it equally his duty to disregard their censure and their praise, resting satisfied, that he hath professed nothing but what he hath believed to be the truth according to the doctrine of the Apostles; and that he hath essayed in this matter what he ought to have done in perfection, if perfection were within the reach of a sojourner upon earth.

For the poetry, he makes no apology, having designed it, as in his apprehension it ought to be, only for a commodious vehicle or method of conveyance to those truths which he judges himself bound to propagate and defend to the utmost of his power.

And he is sensible, it is more for his honour to have aimed one arrow, however low it may have gone on its path, in such a manner as was in his view most likely to reach the mark, than to have made ten thousand fly into the air above it, though they should have soared beyond the clouds, till they were lost among the stars.

Therefore, scorning it as a point of ambition utterly criminal in itself, and, in all respects inconceivably below the man who would glory in the cross of Christ, so much as to aim at pleasing those standing monuments of Satan's pride and power, the wisdom and taste of this world, whose friendship is death and enmity against God, he hath written to those in the lower walks of life, to whom the Lord gives it out as the peculiar glory of his reign, that the gospel is preached, and of whom the greater part of those who are called into the fellowship of his love consist. And for their sakes it is needful for the one who would do them service, to use great plainness and simplicity of language; as knowing their joy ought to arise, as indeed all the joy which the Holy Ghost gives, whatever way communicated, will arise from the subject-matter, and not from the manufactured form of the things which are spoken of, whether in prose or verse.

However, though the metre, or measure of verse which is used, be the least thing to be considered in a spiritual song, yet it may be needful to give some account why such a variety of metre is called into the service of this publication; and the rather, because some people of weaker understandings, especially among those who are more piously disposed, may peradventure be offended when they see holy things recorded in verses of certain kinds of metre, which they have been accustomed to consider as unlawful and profane. Therefore, for the satisfaction of such persons, let it be considered,

First, That one main design of spiritual songs is to supply the place of all unlawful and profane songs, and shut them out of doors for ever. A laudable design surely! profane
b songs!

songs! God extirpate them! utterly! utterly! let their voice be heard no more! how their voice ascendeth like the cry of Sodom to heaven, crying for vengeance upon an evil and adulterous generation! how abominable is it to see the disciples of Jesus—disciples of Jesus! no! they are the disciples of the devil, who roar, or whine out in their lewd sonnets, “Ye gods, and goddesseſs, ye powers above, Venus queen of ſoft deſires, Jove, Apollo, Cupid, Hymen, Diana,” and ſuch like abominations of the infernal pit! for were they not devils whom thoſe heathens ignorantly worſhipped, while thick darkneſs covered the people, and groſs darkneſs covered the nations? but worſhip them thou! worſhip them now! when the true light ſhineth! and thou doeſt it in preſumptuous defiance, and avowed deſpite of the Holy Ghoſt! thou doeſt it, and indeed thou doeſt it, when thou invokeſt their filthy names into thy own as filthy lips, in oppoſition to the blood of the Lamb, which thou throweſt beneath thy foot, while thou ſuckeſt their infernal venom with thy mouth! thou doeſt it in the face of the beaming love, and flaming wrath of God, to thy own irretrievable condemnation and caſting into the miſt of eternal darkneſs and fire with the devil and his angels! yea verily! except ye repent, ye ſhall all likewise periſh.

But hail, O ye children of Zion, who are joyful in your King! lift up your voice with ſtrength, and ſing aloud the glories of his name; ſtrike in with all your fire and ſkill amidſt the univerſal chorus who dwell upon his praiſe. But away! away! with their vile Tea Table Miſcellanies, Charmers, Larks, Linnets, Nightingales, with all their other trumperies from hell! thither may they ſoon deſcend! while they, who loved their gaudy glitter, as a bride loveth her ornaments, and a maid her attire, are pluckt as brands from the burning!

In order to ſupplant, at leaſt, that they might bid the fairer for ſupplanting all ſuch ridiculous and profane toys, as far as this performance may prevail (and one candle can only enlighten its own ſphere) the following ſpiritual ſongs were of ſet purpoſe indeed compoſed, and adapted to a conſiderable variety of meaſures or tunes: For whoſe further vindication,

2dly, Let it be obſerved, That God having both formed the voice, and planted the ear, hath made us ſenſible of, and capable of uſing all kinds of ſounds, grave, chearful, mournful,

ful, eager, plaintive, animating, and so forth, according to all their possible variations and combinations; should these, all these, or any of these (let prejudice herself, with all her associations of ideas, foolish connexions, and concatenations, declare) be employed, and continue to be employed in the service of the devil, because, forsooth! they are so by others, or have been so by ourselves in former times, even in the days of our vanity? or rather should not we glorify God with all and every one of these same powers, and sounds, or motions of voice? for they are not our own, but his; and therefore good; and good to be used in his praise.

3dly, For the further establishing of this point, let it be remarked, that there neither is, nor can be any such thing in the world as a profane tune or air, to which a song may be sung, give your voice whatever modulations, accents, transitions, fallings, or risings you please; so that it is absolutely impossible, that a spiritual song can be polluted or profaned, or even the person who sings or hears it, by any tune or air whatsoever, more than a violet-bed can be polluted by the sun-beams, because they shine with the same light on a neighbouring dunghill: for as the light is to the objects shined upon, so is the air to a song that is sung; which air does not make the song good or bad, but only shews, like the sun, what the object is; or, as the fire and flame in combustible matters do not make the fuel, when it burns, of better or worse quality and scent; but only discover what the quality and scent of the respective kinds of materials are: so that, when you sing or hear a spiritual song, provided the matter be good, be the air or tune what it will or may be, if there be any pollution, bad quality, or evil-favouring thing in the case, they can by no means arise from the light and flame of the song; but altogether from a different source do they spring, even from the desperate wickedness, O man, of thy own heart! For what is a tune or air, but only the combination of certain sounds or tones, quicker or slower, higher or lower, in that scale and order of proportions which God himself, and not man, hath created, without any meaning, as the Apostle hath said of a tinkling brass and sounding cymbal, separate from the use to which they are applied? And to those same sounds men find themselves possessed of a power of adapting what

words and measures they please; and so the song is finished with its air or tune; even as the natural sounds of the alphabet are capable of being combined into words expressive of the most horrible blasphemy, which is really the case in all profane songs; or, they may combined into words, beautifully expressive of the most holy and rapturous devotion; which may be the case in all spiritual songs.

This maxim can never cease to hold good, namely, That the former abuse of a thing can never profane the right use thereof; else the whole language of the New Testament must have been profaned, and rendered unlawful to be used by us, but especially by the first Christians, because they could not but remember, how, before they believed, they themselves had abused that tongue, even the Greek, wherein the New Testament was written, by employing it in all their abominable idolatrous songs to devils, and inutterable blasphemies. But thanks be to Him who hath washed his Church from their sins in his own blood, and sanctified and perfected in himself for ever both them and all their ways of peace and praise! The former things are past and gone! Behold, all things are become new! If any man be in Christ, he is a new creature: Old things are done away. Thus the Egyptian gold, which God, who created all, created good, had indeed been molten into graven images by idolaters, who profaned themselves, but not the gold; which was taken again at God's command, and not a new gold created to be wrought into the appointed forms of the holy vessels of his own Tabernacle. Triumph, ye vessels of mercy; be filled with love; and pour forth all within you, your soul and voice, in songs of everlasting praise, to Him who chose and called you to joy, and not to wrath.

The things which have been above suggested, being well considered, it is to be hoped, that, whatever the Gallio's do, no person who retains in his heart any regard to God, and care for his things, will go on to plead, because carols to Satan have been sung to certain tunes, airs, or variations of sound, which same sound is indeed the workmanship of God, that therefore those same tunes, airs, or variations of sound, which people are from their infancy acquainted with, the only ones indeed which many of them know, ought still to be kept, devoted and dedicated to the same idolatry; and not
rather

rather returned from whence they were taken, and consecrated to the service of him whose are we, and they, and all our ways, God blessed over all, for ever. Amen!

Serve therefore, Christian, and worship thy God, thy glory, thy only, thy eternal joy, with all the heart, and voice, and ear, and tune thou hast! his gifts to thee are altogether clean! they both chew the cud, and cleave the hoof. The inside of thy cup is clean, being purified through faith, and so is the outside also. Let Baal contend for Baal: But let those whose hearts are clean, whose hands are pure, whose garments are undefiled, being washed in the blood of the Lamb, and sanctified by the Holy Ghost, allow what is written, and give all to their Lord, knowing, that, "To the pure all things are pure; but to them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate. But God hath created" (all things) to be received with thanksgiving of them which believe and know the truth: for every creature of God is good; and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word (or appointment) of God, and prayer. *Tit. i. 15. 1 Tim. iv. 3.* Let every voice and sound, therefore, and every variation and possible combination of voice and sound utterable by the mouth of man, in earth, as in heaven, praise the Lord! Old men, and babes, young men, and maidens, praise ye the Lord! my soul, and all that is within me, be roused up to bless his Holy Name! Hallelujah! and again, Hallelujah! evermore Hallelujah!

But hold! what blasphemous objector is that replies? Would you have old men, and babes, young men, and maidens, going about continually, or lolling at their ease doing nothing but bawling out Hallelujahs? or, do you mean they should work with their hands, and sing the while a spiritual song, by all means to deceive their toil, and lift their hearts to heaven? No doubt!—How charming it would look to see at cart or plow!—Stop, thou fool! and let silence take possession of thy lips, or be ashamed for ever! it is already seen whither thou wast rushing, in the madness of thy impiety, into a flood of blasphemy, setting thy mouth against the heavens, and

offering to burlesque thy Creator and Judge, in those very offices of various kinds which he hath required of his servants in this present state, that by them they may minister, or rather may hold a correspondence and fellowship with himself, in ministering to their own and others necessities, while it is his good pleasure to feed them from the field, with the sweat of their brow: In which offices and exercises of their respective callings which they profess, and employ themselves in, to his glory, they are as holy in his eye, and ought to be as respectable in thine. as Moses striking the rock that the waters might flow for the refreshment of all the families of Israel, with their cattle also; or as the Princes of the congregation digging at another time the miraculous well with their staves, singing in chorus all the while around its border as they wrought, “Spring up, O well! spring up, O well!”

But some of those works and relations which it hath pleased Jehovah in his wisdom and mercy to ordain for pledges of fellowship and love betwixt his children and himself, thou, pitiful insect! in thy sufficiency of wisdom, and grave regards, to be sure! for the Decent and Solemn of things, wouldest single out, and set off with a fool’s-cap in a ridiculous point of view; endeavouring to expose the eternal Father and his methods of management in his own family to shame, from the imagined circumstances of meanness and contempt wherein thy reprobate heart, (not considering, that if there be any shame arising from the circumstances wherein providence has placed a man, it must redound upon the Creator, and not the creature) in the height of its malice and drollery, misrepresents certain persons and things, because of their situation, not their sin.—And therefore you would represent them as profane and vile, wholly unfit upon such occasions, and in such circumstances to praise their God with a holy song; and yet they must praise and serve him with their work, unless they would become such mockers as thou.

But, avant, thou adversary! such persons as thou have no part or lot in this matter of praise and joy. The veriest child in the kingdom of heaven may perceive, that thou art in the gall of bitterness and in the bond of iniquity. God have mercy upon thy soul! if so be the thoughts of thine heart may be forgiven thee. With thee I have done!—But oh! let not
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the saint forget to consider the expediency, nay, indeed, absolute necessity of the same devout holy temper of mind towards God, in all manner of work, amusement, and conversation, without exception of one moment, throughout the whole number of hours, days, weeks, months, years of one's life, upon any occasion or pretence whatsoever, precisely, as in those which are commonly called the immediate acts of worship, or sometimes, with a very bad effect, as it were by way of eminence and particular determination, the duties of religion, as prayer, Sabbath-day exercises, and the like; particularly the Lord's supper, which is very frequently styled the most solemn and holy duty, act and profession of all Christianity, and that upon a comparison of it with all other duties, acts, professions; and then, in preference to all other approaches to God, which are equally by the blood and Spirit of the same Lord, it is called the nearest approach to God on this side of eternity; and if you die, say they, before another occasion of this kind upon earth, you must not expect such another banquet till you go to heaven; as if the communion were fixed to the bodily acts of eating bread and drinking wine, or even to the spiritual graces exercised at that instant of time or near it; as if the believer, who is the only communicant, may not all along, without intermission, feed equally upon his Lord, and have the very same communion in the Holy Ghost, when not eating, as when eating; even as the strength and refreshment we receive from our natural food, are not more confined to the act of eating our meals, than to the intervals between: and is it not mainly for the intervals between that we eat at all, that we may glorify our heavenly Father, not only in eating and drinking, but in whatsoever we do.

And is it for men, O fools and slow of heart to believe, to weigh the laws and Spirit of God in their balances? to parcel out with a bold hand what degree of holiness, solemnity, devotion, is due to particular times and things? Absolute Popery! Go to Rome, thou papist, there thou wilt find hours, and days, and years, canonical and holy, all according to thy own heart; holy places! holy bones! holy oil! holy water! holy garments! holy charms! and holy nothings! Nay, his holiness himself, where Satan hath his seat, reigning upon Satan's throne, and giving out that he himself is God! go
into

into thy own heart, and there, even there, thou wilt find all such ridiculous dreams as those at Rome, O vain man! who art still of opinion, that there are seasons and occasions wherein it would be profane to rejoice in a spiritual song, and therewith to praise God; as for example, at one's work in the field, or by the way.

But lest any person think he hath here found an occasion to go away prating against the truth, as if it had been insinuated, that the Lord's day, and the Lord's supper were not holy, and to be kept holy; God forbid all such insinuations! holy let them be allowed; and holy let them be kept, according to all the appointment of the Lord of both; but let every thing else of his appointment be holy also, and kept holy, according to the manner: for he is one, and his way one. The Lord said, Remember the Sabbath-day to keep it holy—After what manner? The manner of the Lord himself, who rested on the seventh day, and hallowed it. Six days shalt thou labour—After what manner? After the manner of the Lord himself, who in six days made heaven and earth, with all the works in them. Was not the Lord as holy in the six days work as in the seventh day's rest? Was not the Lord Christ, by whom all things were made, as holy all the time he was suffering for his people, and bearing their sins, and finishing the work which the Father gave him to do, from his conception to his death; as holy, I say, as when he rose again from the dead on the first day of the week, and hallowed for us the New-Testament-Sabbath? Did not he leave for us a pattern that we might follow his steps, as well when subject to his parents, the Carpenter, reputed the Son of the Carpenter, ministering with his own hands to his own necessities, and those of the family wherein he dwelt, as at any other time? Was not he all along equally and universally holy? And what is perfect can admit of no degrees, no more, no less. Now, ought not we to be equally and universally, even perfectly holy, in all things, in all seasons, to eternity, as our Lord?

If it be said, we are not able to be so holy and devout as our Lord, especially throughout the week, at our work, as on the Sabbath day, and particularly, when eating the Lord's supper. It is answered, neither is it in our power to be as ho-

ly and devout as the Lord on the Sabbath-day, or at the Lord's supper; and who are we to limit the Holy Ghost! is it not in his power to make us as holy and devout at one time as another? though indeed nothing dwelling in flesh and blood can attain to the holiness and devoutness of the Lord Christ. But is it really our ability, or even the power of the Holy Ghost enabling us, that is the measure of our duty? Is it not rather the law of God confirmed in the blood and example of our Lord? saying, "Be perfect, as your Father in heaven is perfect. Thou shalt love the Lord thy God with all thy heart." Now, does not this law, and this example, which was no more than the law required, bind always, and equally, to absolute and universal obedience? But no man is able to keep this law, and to fulfil this example of the Lord, according to the perfection thereof: Therefore no man lives but is reprov'd by this law of sin and wrath: Neither is there any help but in Christ alone, the end of this law for righteousness to every one that believeth. Has Christ then made void the law to believers? God forbid! Nay, he hath fulfilled it for them in his own blood; and given it to them thus fulfilled, the royal law of their liberty, that they may love it, and acknowledge it holy, just, and good, and yield to him, their Lord, that obedience, the testimony of their thankfulness, which his Spirit within them enables them to yield. So that, if they are daily convinced of sin and wrath according to that law, by the Spirit of their Lord, they are also equally convinced of righteousness, even the righteousness of their Lord fulfilled for them, according to that same law, and by that same Spirit. Thus they have their acquittal and final discharge written at the foot of their bill, so to speak, written in the blood of the Lamb, and ministred from day to day by the Spirit, in the court of their conscience, as an extract faithful and true of what is registred from everlasting to everlasting in the court of heaven, and in the heart of God, according to his own unchangeable purpose, which he hath purposed in himself.

Hence it comes to pass, that, though they be continually sinning, they are also continually believing, continually repenting, continually praying, continually forgiven, continually loving, continually obeying, and continually aspiring af-

ter perfection; yet continually coming short of the mark, being only perfect in their Lord, from whom also all their fruit is found, not for their acceptance, but to the praise of his grace who hath made them accepted, not in themselves, but in his own Beloved.—What is perfection of obedience, but to do the very thing, in the very season, manner, and spirit commanded? Thus the Lord obeyed to the death for his church. Thus they are called to follow him in love with their whole heart: It is the heart he requires: it is equal what the service be, whether plowing, or praising, (both are duties, and they do not interfere, more than breathing interferes with living) if you do whatsoever you do in faith, you are holding fellowship therein with him in his love, through the Holy Spirit. As on the other hand, without faith it is impossible to please God. Thus the carnal mind is enmity against God; so is every thought, word, and deed: thus the plowing and praying of the wicked are both equally sin; as the fountain, so the streams, as the tree, so the fruits: as the mind is not subject to the law of God, neither indeed can be, so neither can any thing proceeding from such a mind be; as water can arise no higher than its own source.

Now if any person still say, we are not obliged equally and universally at all times to be holy and devout; then weakening the obligation of the law, you weaken also the righteousness of Christ, and take away the use thereof, at least in part, and if in part, then in whole; for it cannot be halved: you restrain the working of the Spirit of God in those peculiar energies and operations of his upon the spirits of the saints, namely, faith, repentance, prayer, praise, joy before God through the atonement, meekness, humility, and every other connected grace: for if I be less bound to be holy at one time than another, then, though I fail, I am less bound to believe, repent, pray, &c. as being less guilty.

Lastly, If people will never have done pleading against Scripture their own dreams and imaginations, for some extraordinary kind of holiness and devotion required in particular occasions, and things, as the Lord's supper; let them consider, that under a pretence of exalting one or two of the ways of God, in the pride of their zeal for superstition and will-worship, they cast down all the rest of his precepts and appoint-

appointments, to the level of what they call more ordinary and less solemn. What a flood-gate opened to a full tide of licentiousness have we here ! for, if a man be but most extraordinarily holy, devout and solemn once or twice a year, on a communion Sabbath, or were it even once a week, a more ordinary portion, even a very moderate pittance or pretence of holiness, devotion, solemnity, may serve him between hands ! I say pretence to holiness, &c. for he is out of the sphere of reality and truth altogether.

Has this their doctrine had no effect ? let the practice of the multitude about their sacramental occasions, compared with their practice upon all other occasions, tell. Is it possible they can be Christians who hold such principles ? principles which hold such conclusions, like so many deadly serpents in their bosoms ? will they go to the law of Moses, and lecture us from thence about the holy ground at the burning bush ? about the holiness of the tabernacle, Priests garments, meats, days, the temple, and all the temple-service and ceremonies ? that would be to deny that Jesus is come in the flesh ; and that he hath abolished the shadows by bringing in the true light ; that would be to take part with the Jews who crucified him ; that would be to reject the Holy Ghost who hath given us the substance and truth of all those figures which have no glory now, by reason of that glory which excelleth ; the holiness of those things having been only relative, the reality and truth whereof was Christ and his things. Oh friends ! do not any more strike at the perfection of the law of God, now fulfilled in the blood of his Son, by an implicit denial of its perfection, by your making distinctions in holiness, solemnity, and devotion, where God has made no difference : or, if you will still plead your own way, in God's name we adjure you, shew God's authority, and the place where he hath said in all the New Testament, that we may be less solemn, holy, and devout upon one occasion, than another, or any thing to the same purpose, implying that we are not required to be equally universally perfectly holy, solemn, devout in all times, things, places, whatsoever, without exception, or distinction ; even holy as God himself is holy, with whom is no variableness or shadow of turning.

As you insist most upon the Lord's supper, let that one in-

stance serve for all; try how you will disentangle yourself from the natural perplexities that involve you and your opinions there: will you allow yourself calmly to consider, what answer you ought to give when you are asked, Wherein does this same extraordinary holiness in the Lord's supper which you plead for, above all other holiness of Christ's institutions, consist? Is it in the words of the institution? They are simple and plain, as any of all the precepts of the Lord; "Do this
 "in remembrance of me." And is it for you to eke them out, and add to his words? Is it in the immediate presence of the signs, bread and wine? But what do the signs, bread and wine, profit? Are they really transubstantiated, and become God? that you will not say. What profits then? is it not the Spirit and the life? even the represented Lord, the altar which sanctifies the gift? who was dead, and is alive? Is not he always immediately present? and what can the presence of a creature add to the solemnity of the Lord's presence, whose presence dwells within thee, wheresoever thou art, O believer, for ever and ever? "Know ye not, that Christ is in you except you be reprobates?" if any man have not the Spirit of Christ, he is none of his.—Are not ye the temples of the living God? living stones? built by the Spirit upon the living foundation? branches in the true vine? Sheep that hear the good Shepherd? Kings and priests to God? his servants, redeemed by his blood? his children, begotten by his Spirit? espoused to him? one body with him? one Spirit with him? joined to the Lord, every one of you members of his body, who is the head of you and of all principality and power? Behold, he cometh with clouds to take you to his joy! when is the time then? where the work? what the conversation, wherein you ought not to be looking out with earnest expectation for his appearing? sober and watchful, with your loins girt, and your lamps burning? remember, he hath said, Be ye holy in all manner of conversation; for I am Holy saith the Lord. And again, Glorify God in your bodies and spirits which are God's. And whether ye eat, or drink, or whatsoever you do, do all to the glory of God; heartily as to the Lord: not slothful in business, but fervent in spirit, serving the Lord, according to the season: for ye serve the Lord Christ. Therefore adorn the doctrine of God your Saviour

in all things, shewing all good fidelity. And let all your conversation be with grace, seasoned with salt, good for the use of edifying, that it may minister grace to the hearers. You see this grace, this seasoning, this salt, are to be equally and universally spread over the whole Christian life.

Now to conclude, as we began against profane, and for Spiritual Songs; Where is the edification? where the seasoning with salt? where the grace ministered in a profane song? a profane work? or any thing that is not a sacrifice of thanksgiving, a hymn of praise to God, ministered through the Spirit, in the name of Christ the Lord? O men! how have ye made of none effect the commandments of God by your traditions? this is for a lamentation! and shall be for a lamentation!

But let the children of joy be joyful in their God. Gather yourselves at the sound of his trumpet! press around his standard! behold it waving upon the walls! throw yourselves in the breach! stem the torrent! stop up the ways of wickedness! condemn the works of darkness by your chaste behaviour in the light! stand fast! play the hero! glory in the cross! bold, undaunted, avowed, live ye; die ye by the cross! and live for ever, O kings and priests to God; live with your Lord, and reign on thrones appointed you of your Father, wearing crowns of glory and immortal joy! sing praise! sing praise! sing praise! Amen.

Of the P S A L M S,

Considered as spoken by the Prophet, not of himself, but of, or in the Person of MESSIAH the LORD.

IS it not surprizing at this day, when all honest freedom of inquiry is beginning to be so much indulged, that those vast mountains of rubbish, which whole legions of commentators have been heaping for ages upon the Psalms, are still suffered to lie almost unmolested, untouched? for what though some one, happily, may have discovered, assayed, and laid open

open the golden vein of truth which runs through that precious portion of the book of God; where have they been found who have pursued the tract, and wrought the mine? or, if some have actually begun to put their hands to the work, in what a shy reserved partial hidden manner have they proceeded? that we may still say, where are they? who are they? as if they had been stealing away, rather than boldly avouching the cause of truth.

How much the cause of truth, to the hurting of many souls, hath suffered by wresting that particular book of divine inspiration, may appear from a comparison of the common stream of commentators with the words of the Holy Ghost; who hath certified us, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time, or at any time, as the margin reads, by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Now where has the Holy Ghost, in the whole public interpretation of the Old Testament writings by the Apostles, given any one hint for applying any one of the Psalms, or any one part of a Psalm, to David? or any one of the penmen, concerning whom we hear so much, who-soever they were? Is not a dead silence observed on this head throughout the whole New Testament? A shrewd hint, that, whoever was employed, the Holy Ghost had no hand in any such applications. For he hath said to the churches, concerning the salvation which the Apostles preached, that the Prophets enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Agreeably to all this, David had said, by the same Spirit in his last words, the Spirit of the Lord spake by me, and his word was in my tongue. And the Lord said to the Jews, Search the Scriptures, for in them ye think ye have eternal life; and these are they which testify

testify of me. It was the Scriptures of the Old Testament to which they were referred; and this teacheth us, that Christ is the great and principal subject of them; and that our most painful study and learned researches are to no profit as to eternal life, and consequently, to nothing at all, if we cannot discern God testifying of his own Son, our Lord Jesus Christ, in them. As in that place, he refers to the Scriptures in general, so, when going to accomplish his obedience in his death at Jerusalem, he tells his disciples expressly of the matter, pointing to the Psalms in particular, saying, The things which are written in the Prophets and in the Psalms concerning me have an end. And accordingly, in the New Testament we find many of the Psalms expressly applied to him; which shews, as Christ is the great subject of the Scriptures in general, so in particular, and especially of the Psalms: and therefore we should search for Christ in them, even in them all. For, if no part of the Psalms is to be explained of Christ, but what is in as many words applied to him in the New Testament, as some would make us think, so neither is any such part of the Law and the Prophets to be understood of Him; and so a great part of the Old Testament, speaking of Christ, must go for nothing as to any saving purpose; nay, must be considered as a blot upon the face of Jesus; for the Spirit teacheth us by truth, and not by falsehood: for, if I am reading any passage speaking of Christ, and apply it otherways, I cannot be profited, it is impossible, whatever pious views I may have, seeing I rob God of his glory, and give it to another, deceiving myself, and being deceived: now deceit can never be of God, nor for the glory of God.

But, as we have seen the New Testament explains the Old, by letting us into the spiritual intent, truth, or meaning thereof; with this key we are warranted to open up and explain those passages which are not directly mentioned in the New: Neither need we be afraid of any dangerous mistake, as long as we are guided by that light which shineth in the face of Jesus.

If then we would express praise with knowledge, and sing the Psalms with understanding and grace (and there can be no grace without truth) in our hearts, we must go to the Apostles, who alone had the Holy Ghost given them to search

into

into the mind of Christ, and declare to the Churches those things which God had kept secret from the foundation of the world, even the hidden things of God, wrapped up in the mystery of all the prophecies, promises, signs and figures that had gone before, shewing, like the outer leaves of an unblown flower, that some better things were to come, whose form and beauty should appear displayed to open view, in the fulness of their glory, when the proper season appointed of God should arrive.

If this matter had been well attended to, we had not seen reverend fathers, and admired doctors gravely explaining, that is, perverting and destroying the New Testament by the Old, casting the vail of Moses again upon the face of Jesus, and hiding the glory by that which in itself had no glory, spreading night and tenfold darkness between us and the sun of righteousness, giving us stones for bread, serpents for fishes, the letter, instead of the Spirit, the ministration of death, instead of life, the reveries of their own carnalized imaginations, instead of the eternal truths and consolations of the Holy Spirit. Let the reader who is acquainted with such teachers and their adherents judge how far they are guilty. How dangerous are their glosses upon the Psalms!

Prudential considerations, perhaps, should lead one cautiously to enquire, if it would not be construed calumny to insinuate, that you will hardly meet with a place of public teaching in the kingdom wholly free from the gross abuse here complained of. Therefore to cut off occasions from those who might be disposed to take them, instead of making irritating assertions, however justifiable in proof, let the person of like precious faith with the Apostles consider, how he ought to be moved with the highest indignation and pity, when he hears a set of men, with their admirers, substituting what they call their moral virtue, sincere obedience, good dispositions of heart, and such like names, I say names, for in their sense and connexion they can be nothing else but names, falsehoods, and not truth, instead of Jesus Christ and him crucified, for the justification and acceptance of sinners with God. They leave you at no loss for their meaning; for, to pass by other devices of theirs to establish an imperfect instead of a perfect obedience, (O master-plot of hell, to estab-

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bliss the torments of hell, instead of the glory of heaven!) they will read out all the passages in the Psalms, where the righteousness, integrity, and uprightness of Jesus Christ are mentioned and rewarded; these they explain for proof and illustration of their sense, namely, that our own virtuous inclinations and actions are the express conditions of our obtaining the mercy of God and acceptance with him. So, many of them are not ashamed, nor afraid, after all that the witnesses for the Lord Jesus have advanced, broadly to speak out.

They have different ways of phrasing and disguising the matter; sometimes they will tell you, that Jesus Christ by his death laid a foundation for the acceptance of your repentance and faith, and that he works these graces in you, and upon account of them you are accepted of God; at other times, to the same purpose, they will tell you, that Jesus Christ purchased by his death the blotting out of all past scores, and that he gives you the Spirit to work in you the moral virtues, and all good works, which if you bring forth, you are justified and accepted in the sight of God on account of them; whereas, they might as well have taught you of your being accepted and justified in the sight of God, upon the account of an energy from hell upon your spirit, the one being as true as the other; seeing there is no acceptance, no justification of any person with God but through the blood of the Lamb only, excluding, in this respect, all our good works, as much as our bad works.

No matter, they go on in their way, hardy, zealous, undaunted; no wonder the blind be foremost; for Satan hath blinded their eyes, and they see not their danger: How else could you see them set whole congregations of poor deceived people a-singing the 24th and 15th Psalms, according to that blasphemous view they have given of that righteousness whereby a man can ascend into the hill of God? as if it could be any other but the righteousness of God, even the righteousness of his Servant whom he upholdeth, his elect in whom his soul delighteth, for whose righteousness sake Jehovah is well-pleased, because he hath magnified the law and made it honourable, and become the end thereof for righteousness to every one that believeth, having purged away the sins of his
d people

people by himself, and then entered into the highest heavens with his own blood, their accepted Head and Forerunner, having obtained eternal redemption for them, who enter along with him in his right, in their appointed time, not by works of righteousness which they themselves have done, but by that finished accepted everlasting work of righteousness which He, their Lord, their representative hath done for them; whom he also sanctifies throughout, in body, soul, and spirit, to the glory of his Father, and so makes meet for the inheritance purchased and prepared by himself for his saints in light.

Nevertheless, as if it were a hainous guilt to leave any saying of the Lord unwrested to the destruction of as many as shall fully imbibe the spirit of their doctrine, they persevere in their purpose, and make the 18th Psalm also chime into the same tune, where it is said, The Lord recompensed me according to my righteousness, &c. *ver.* 19—27. which they apply to the good people of their own flock, as being similar in their experience to David—Not a word here of the good Shepherd who laid down his life for his sheep! In like manner, Psalm 26th never fails to be sung in the same strain, especially on a communion occasion, when you behove by all means to be put in mind of some earthly altar; “I will wash mine hands in innocency.” Whose innocency? your own indeed! for, does not the royal psalmist David say? I will wash mine hands in innocency, so will I encompass thine altar O Lord.—He had need to be very pure, who would adventure upon such a boast! Psalm cxviii. 19. “Open to me the gates of righteousness, This is the door, &c.” seldom escapes being pressed into the same service. If they happen upon such times to drop a word about the righteousness of Christ, you may expect to hear it upheld only as a pattern to your righteousness; that, as he entered into heaven by his own perfect obedience, even so might you, by the highest perfection of obedience which you can attain to, to wit, your sincere, though imperfect obedience or endeavours after it; which is, they say, your gospel-perfection, and which the new covenant, with many other things which the Holy Ghost gives as little allowance for, admits of according to them; I say, according to them, if so be you will allow the scope of a whole sermon to explain itself.

The texts commonly made to stand on the front of such
destroying

destroying doctrines are such as these, all the words of the Lord Jesus speaking of himself, "I delight to do thy will, O my God—O how love I thy law!"—Or, bearing witness to the righteousness of the law which he came to fulfil; "As I live faith the Lord, I have no pleasure in the death of him that dieth, &c.—The man that doeth these things shall live by them.—Verily, verily, I say unto you, except your righteousness shall exceed the righteousness of Scribes and Pharisees, &c." or some such passage of a like spirit, where a righteousness is recommended, by which a man may have entrance given him into the kingdom of heaven.

As they make this righteousness in their texts something else, and not the very righteousness of the Lord Jesus Christ, it is evident, that all their after-talk of sincerity, virtue, repentance, faith, (for faith is a name they must deal in too, though they take away the sense of it, and give you one more suitable to their own ideas) goodness of disposition, and the like, can be nothing else but a round-about-way of bringing in an absolute juggle, (not designed, it may be, by them, but at least, by the father of lies, who makes whom he may his hard-waremen to vend such abominations) a mere shuffling, cutting, dealing, and playing, of a pack of unintelligible words!

The effect of those their doctrines of vanity, where they take place, may be compared to the admission of a great multitude of swine into a garden full of precious roots and flowers. So have they used their endeavours to root up every precious thing in the book of Psalms, and indeed in the whole word of God; as if they had received a commission to deal by the Scriptures as the Israelites did with regard to the land of Moab, "To smite every fenced city, and every choice city, and to fell every good tree, and to stop all wells of water, and to mar every piece of good land with stones." Thus they utterly spoiled the Moabites. And thus the end of those who are possessed with such a false spirit of doctrine, except they be again dispossessed, may be represented by those three thousand who ran from the Gadarene mountains violently down a steep place, and were all choked in the sea.

They who have conscience for it, may call such ones Christians, if they please, and then, when they have done so, endeavour to sanctify Satan by calling him Saint. But Saints

indeed will do well to consider those words of their Lord, as they stand in their own connection, "Every plant which my heavenly Father hath not planted shall be rooted up."

These are the men who are for ever filling your ears with something or other about philosophers, Tully, Seneca, Socrates, the divine Plato, as they call that other whom the devil at Delphos is said to have deified, honest heathens, the wonderful things the light of nature teaches you, the moral sense, the beautiful, the sublime, the decent, the fair, the handsome. and sometimes the *Tokalon*, (for they love to speak plain!) with other ravings of the same stamp.

There is another, but in many respects, very different kind of men, indeed, whom you will find also at the head of their thousands and ten thousands, who do, verily, highly, as justly, disapprove of those misinterpretations of the Psalms, and other scriptures concerning righteousness, &c. just now mentioned, yet are by no means free themselves of some sort of corrupt leaven; which shews its malignity in them also, but in a different appearance from the former.

Observe them only expatiating and enlarging upon their darling heads of spiritual desertions, hidings of God's countenance, withdrawings of his favour, or a sense of it at times from his accepted dear children, doubts and fears about their estate, darkness concerning their interest in Christ; which, with their other kindred-topics of discourse, make up no small part of their doctrine and popularity.

To give a taste of this same leaven; after these, or the like words of the Lord Jesus have come in their way, "In my prosperity I said, I shall never be moved. Lord by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled." These expressions (the meaning whereof is not difficult to see, when viewed in the light of the Apostolick testimony) behove by all means to be compared and illustrated—with that testimony? No; but with the experiences of Job, who in the day of his affliction said, "O that it were with me as in months past, when the candle of the Lord shined upon my head!" Is the cause of Job's complaint a secret? but whatever he feared, doubted or complained of, it was not, certainly it was not concerning his state with God, or his interest in Christ; seeing in that he triumphs, and

and in that only, saying, " I know that my Redeemer liveth. Though he slay me, yet will I put my trust in him : then shall I be at rest."

They proceed next to David's experiences as what frequently happen, say they, or may happen to all saints. How they trumpet forth that famous saying of his which he said in his heart, " One day I shall perish by the hand of Saul, &c." If that of David had any relation to a believer's fears of falling into perdition, it is plain, that the reading of the sentence to the end, would have given the conclusion a quite contrary turn, being a proof, that, like David, they thought they should escape, and not fall. Why do you trifle with us in the name of the Lord ! Have we need of this ? or if such a doctrine is to be maintained, has it need to be maintained with such weapons ?

They are now come to the Psalms ; and there, see how they seize upon every strong figure of speech which the Holy Ghost hath used, expressive of the sufferings of Christ, and of the following glory ! Lo, how heartily, blindly and boldly they apply all them as expressive of the frames of the spirits of David, Heman, and Asaph, in the times of their soul-trouble and spiritual desertion ; till at length, through their prayers, supplications, fastings, and tears, they find a glorious out-gate (as they speak) by a new and sensible manifestation ! and these same heights and falls in their spirits or frames, through the vain supposition that they were the experiences of mere mortals, are considered, upheld and ascertained, as so many incontrovertible models or patterns of God's sovereign way of dealing with his children, whom the New Testament says, he fills with peace and joy in believing, so that they even glory in God (which is not an accidental coming and going thing, but an essential permanent part of their character) through their Lord Jesus Christ, by whom they have now received the atonement.

But those leaders, in diametrical opposition to the Apostles, apply upon occasions to the Saints and faithful in Christ Jesus, all such passages in the Psalms as the following ; " My soul is sore vexed—The sorrows of death compassed me—The pains of hell got hold upon me—Thine arrows stick fast in me—Deep calleth unto deep at the noise of thy water-spouts : all thy waves and thy billows are gone over me—Horror hath

over-

overwhelmed me—I sink in deep mire, where there is no standing—I am come into deep waters, where the floods overflow me—I am like a Pelican of the wilderness—I have eaten ashes like bread, because thou hast lifted me up, and cast me down—The deep waters are come into my soul—My soul refused to be comforted—I remembered the wormwood and the gall—I remembered God, and was troubled—While I suffer thy terrors, I am distracted, or torn asunder—Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? And doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, this is mine infirmity: but I will remember the years of the right hand of the most High.” What ideas have those men of the power and operation of the Comforter upon the spirits of the Saints, when they think, that their state, even at any juncture, may be described in the very same language which describes the power and operation of God’s wrath upon the spirit and body of their Redeemer, when standing in their room, and drinking up for them that cup of bitterness which the Father had put into his hand, that they, in place thereof, might have a cup of Salvation, thanksgiving and eternal consolation put into their hands?

O vain men, how came ye to make sad the hearts of those whom the Lord by the sadness of his heart hath made glad? how many distressed ones go with a back bowed down always through the influence and burden of your strange doctrines? how came ye to rob them of their peculiar privileges and titles, calling them desponding believers, whom their God and Father had filled with the Holy Ghost, and all his divine consolations and fruits, love, peace, hope, joy, joy unspeakable and full of glory?

How came ye to overlook, that the infirmity, or weakness, which ye attributed to them, was their strength, their glory, their crown? what else mean such passages as these? “He was crucified through weakness; but raised again by the power of God—Put to death in the flesh; but quickened by the Spirit.” And the years of the right hand of the most High, which he said he would remember, are they not explained by such passages as these? “For the joy that was set before him,

him,

him, he endured the cross, and despised the shame, and is now set down again on the right hand of the Majesty on high—I have glorified thee, O Father, upon earth—I have finished the work which thou gavest me to do: Now glorify me with the glory which I had with thee before the world began;" which glory is spoken of in the book of Proverbs, "The Lord possessed me, in the beginning of his way, before his works of old. I was set up from everlasting. Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him: rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Was it not for the joy of bringing many sons and daughters to glory, that he came into the world, made of a woman, made under the law, made the curse? Yea verily; for their sakes, in the days of his flesh, he offered up prayers and supplications, with strong crying and tears to Him that was able to save him from death, which he was then undergoing, and was heard according to all his desire, and exalted for his submission and obedience to his Father. It was he who sunk in the miry clay; and was raised, and set upon a rock. The waves of wrath went over him, the deep waters broke in upon his soul, and his soul was troubled; so that he cried, my soul is sorrowful, exceeding sorrowful, sorrowful round about, sorrowful even to death. His Spirit was distracted, torn asunder by the terrors of Jehovah. The arrows of God stuck fast in him. The mercy of God went clean from him. And the judgments of God rested upon him, for a light to the nations of them who are saved; that they might have the boldness, and not the amazement through the blood of their Lord, the atonement; who obtained for them the remission and kingdom, not in the way of favour or mercy to himself; but in the way of strict absolute justice, as the due wages of his own most absolute perfect obedience in their stead.

But alas! though all this true doctrine concerning the sufferings of the Lord and following glory be strenuously maintained by those men we speak of, yet they have not thought of it in such as the above-mentioned passages of the Psalms, and therefore, according to the softest thing that can be said, they have inadvertently made all they maintain of the truth in so far of none effect, by pouring into the hearts of God's children

children the vinegar, wormwood and gall of God's wrath, which their Surety drank wholly up to their immortal consolation. Wherefore, to ascribe to them any part of the expiatory sufferings of their Lord, as described in the words of the Holy Ghost, what is it, let candour itself say, but implicit blasphemy? designed, or undesigned, does not alter the case of those who are wounded, when they ought to be healed.

The question here is not, whether there be such a doctrine or no, as those men plead for; but whether it be to be found in those advanced proofs of theirs from the Psalms, which, it is alledged in opposition to their sentiments, have a sense of their own, quite separate from, and absolutely unconnected with, if not altogether eversive of theirs.

If they would allow any weight at all to their positions, and not expose themselves with their tenets to ridicule, they ought to shew the world the sealed authority of the Lord supreme, the only Judge of such controversies. Let them carry the cause to the only lawful court which binds the conscience of the Christian, and hear what the Apostles of Christ say, whom he commissioned his ruling and judging Princes over all the Israel of God, to bind and loose on earth, all those things which he Himself hath bound and loosed in heaven. We behold them endowed for this purpose with power from on high, shortly after the ascension of the Lord, and not before; upon their decisions, therefore, from the beginning of their acts to the end of their testimony, let us rest all our matters: neither does this make void Moses and the Prophets, more than the Lord made void his own parables by his interpretations of them; or the prophecies and the law, by fulfilling them.

The Apostles, the Apostles alone, are the voice of God to the Christian churches; and not Moses and the Prophets. Let nothing therefore be imprinted on our hearts, but the hand-writing of the Apostles. The hand writing of the Apostles is God's *Imprimatur*.

Do you believe then, O friends, and freely allow us, that the Spirit of Christ in his Apostles is his own, his only Interpreter, exclusive of you, and of all the universe? You must either give up your argument, take shame to yourselves, and give God the glory, or advance some other guise kind of
proofs

proofs than those from the Psalms, from Job, or even those so much insisted upon by you all, ever and anon insisted upon, from Isaiah, *chap.* 50. "Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkness and hath no light? let him trust, &c." Is this a description of a believer in darkness, and without light (as your argument supposeth) concerning his spiritual state, or his interest in the love of God? According to the prophetic style, one would naturally think in this place of a person in some temporal calamity, who was assured of his eternal happiness, but uncertain as to the particular event of his earthly affairs, which his heavenly Father had kept in his own hand, for the daily exercise of faith, whereby such a one was assured, all would be well upon the whole, though for the present he had in himself no assurance of his way, but only in his God, whom he could trust in all events; as if a son, destitute of all things, in the midst of a dreary wilderness, not knowing one inch of his way towards safety, should there, upon the spot, meet with his own father, friend and guide, who had come forth to seek him, with power, and will, and great desire, to conduct him to his own abode. But you have other things in your head.

"Feareth! and obeyeth!" Are fear and obedience, then, marks with you of one that knoweth not whether the Lord loveth him or not? the Apostles would have taught you, that there can be no such fear, or reverence and obedience, as here spoken of, without love for their principle; and no such love without the person's knowledge of God's love to him. "Herein is love, not that we loved God, but that he loved us.—We love him, because he first loved us, and manifested his love to us." Obedience is the expression of this love: Thus the debtor and Mary loved much, because they knew their Lord, their creditor, had forgiven them much. But you join creeds with one who daringly said, "God can read the truth of love in thy heart towards Him, when thou canst not read the truth of love in his heart towards thee." But says another, whose creed is rather more sterling, as being one whom God hath confirmed, and upheld for a pattern to all them who should afterwards believe, "I know in whom I have believed, who loved me, and gave himself for me."

Your allegation from *Song* iid is answered by these re-

marks : for whatever the spouse sought her Lord, her Beloved, for, it was not for clearness about her interest in his love ; for she loved him because she knew her interest in his love. But how absurd is your application of this place ? is it possible for you to ascertain your sense of it ? might you not as well, as some of you have done, alledged these words of the Lord in proof of your point ? that the children of God are sometimes forsaken, and know not his love to them ; therefore they cleave to him by the faith of adherence, as you speak, while they want what you call the faith of assurance ; and so cry in their mournful moods when they are without the sun, with their Lord on the cross, “ My God, my God, why hast thou forsaken me ? ” Dare you stand by this interpretation ? see where it will lead you, being, if it be any thing at all in your way, a conclusion against the Son of God, that he was for a time without the knowledge of his interest in his Father’s love. But why was he forsaken ? was it not that those who believe on him might never be forsaken ?

Again, *Isaiah* xlii. 3. “ A bruised reed shall he not break ; and the smoking flax shall he not quench,” makes nothing for your purpose, being descriptive of the character of the Messiah, going on in the steadiness of his heart, fulfilling his Father’s counsels, upholding his own elect, and all things for the elects sake, till he have called, prepared, and presented them all to his Father at the restoration of all things, when he shall deliver up the kingdom, and wipe tears from every eye in the new heavens and the new earth, where the inhabitants shall not say they are sick ; where there shall be no more sighing, nor crying, nor groaning, nor curse. So that, as far as a bruised reed and the smoking flax may be true emblems representing the state of a gracious heart, they were as true of Enoch, Noah, Elijah, Daniel, and the Virgin Mary, in their days, and all their days, equally at one time as another, from the first dawning of faith in their hearts till they finished their course with joy, as of any other heart whatsoever even of the weakest believer in whom the Holy Ghost dwells at this day. So little ground is there for building your doctrine on the words of the Prophet.

But if you leave the Prophets, and come to the Apostles ; alledging, that even Paul cries out sometimes so pitiably, *Rom.*

vii. 24. "O wretched man that I am! who shall deliver me from the body of this death?" Observe, he cries out also with the same breath in answer to his own exclamation, "I thank God, through Jesus Christ our Lord." Which same emphatic question and answer are not to be understood of some particular frames of his at particular and different times; but of the one even and uninterrupted echo of the heart of every one of those who have the first fruits of the Spirit, groaning within themselves while in this tabernacle, being burdened, waiting for the adoption, namely, the redemption of the body, when they shall be delivered from this bondage of corruption into the glorious liberty of the children of God.

If it be urged from Heb. ii. 15. that there we read of some weak and doubting believers who through fear of death were all their life-time subject to bondage, whom Christ came to deliver. Remark the answer to your last argument, and the connexion of the present text, and then honestly say, if the persons there said to have been all their life-time through fear of death subject to bondage, are not all those whom the Lord by his death delivered from sin, death, and the power of Satan, even all whom he sanctified in himself, who are all his brethren, of one father, with whom he partook in flesh and blood, Abraham, Samuel, and John the apostle, as much as any other person whatsoever of the blood of Adam, whom he loved and washed in his own blood; having found them all in the same condemnation, that he might bring them all to the same absolution and glory in himself. Now, how oddly does your account of certain saints fearing death and damnation being in bondage, agree with the Apostle's account of himself and all the called of God? "We have not received the spirit of bondage again to fear, but we have received the Spirit of Adoption whereby we cry Abba, Father. We groan to have the earthly house of this tabernacle dissolved, that we may be clothed upon with our house from heaven; and in this we are always confident, knowing that while we are at home in the body, we are absent from the Lord. And we wait for the Lord from heaven."

Lastly, If you insist upon 2 Pet. i. 10, Where believers are called upon to give all diligence to make their calling and election sure, that therefore believers may be ignorant of their

calling and election; and consequently in darkness as to their interest in Christ. It is asked of you, to whom is this calling and election to be made sure, according to your sense? To God? Absurd! can worms of the earth have any influence upon the purpose or knowledge of God? To themselves? No; the address to them came too late for that: for they were already designed as Elect, and called according to the foreknowledge of God, &c. 1 Pet. i. 2. as being made partakers of the divine nature through the knowledge of their Lord and Saviour, &c. Now, if they are supposed not to know their own character and designation, the exhortation proceeding upon their knowledge of that character and designation must go for nothing. To whom then are they called to shew their calling and election? even to all who may behold them; as the Lord said to his disciples, John xvi. You have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain—Herein is my Father glorified that ye bear much fruit, so shall ye be, that is, approve yourselves to be, my disciples. And again, the foundation of God standeth sure, having this seal, the Lord knoweth them who are his. And, let every one that nameth the name of Jesus depart from iniquity. I know my sheep, and am known of them, and they know my voice, and they follow me.* Shew your faith by your works: as your charity by your alms-giving. Make your calling and election sure. Prove them, manifest them sure. Let the Spirit of life within you have free scope in the direction of your life and motions; that it may appear you were not sealed to the day of redemption for nothing. Thus a man is declared just by his works, even as God himself is justified, or declared just in his works. Thus children, servants, wives, subjects, soldiers, make sure their loyalty and love by their obedience according to the relation, election and calling, as we may express it, of their several respective states. Thus good fruit makes sure the goodness of the mother-tree. Thus Isaac made it sure that the Lord was true, and Sarah barren no more. Thus all witnesses of truth establish and make sure the facts which they only shew, and not do. So do ye make your sure calling and election appear, as being God's workmanship, created in Christ Jesus unto good works, which God hath be-

fore ordained that ye should walk in them ; as dear children holy and beloved, walking worthy of God to all well-pleasing, as knowing your election of God.

Those spoken of 1 John ii. 13. are evidently the same persons considered in different respects, and not believers of different ranks, or degrees in grace, as weaker and stronger ; certain it is, the weakest of them, even in your view, are not described as doubting of their interest in Christ, but assured of that, in which point they are equal all of them. “ I have not written unto you, little children, because your sins are not forgiven you, but because they are forgiven you. I have not written to you, because you know not the truth, but because you know it, and that no lie is of the truth : for ye have an unction from the Holy One, and ye know all things. And again, hereby know we that he abideth in us by the Spirit which he hath given us. And we know that we are of God. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.”

It is now entreated of you in the name of the Lord Jesus that you excuse this freedom, and consider the answers have been given to your arguments, whereby your principal weapons have been endeavoured to be wrested out of your hands, that you might not for the future endeavour to abuse yourselves, and your hearers, by abusing the book of Psalms, or any other portion of the book of God ; and that, at least, one might be clear of the blood of all men. Beware, O beware of that judaizing spirit of yours, lest thereby it come to pass that Christ profit you and your followers nothing ; and you be found guilty of undoing, to all intents and purposes, before God and man, the doctrine of Sanctification, which is by the Spirit of Christ ; as the former set of men were found guilty of undoing by their doctrines (which you hated) the doctrine of Justification, which is by the blood of Christ.

There is a third set of people whom it is not easy to describe at full length, as being a mixture of many things, but who seem to be strongly characterized by their leading features in the writings of the Apostles, as deceiving, and being deceived,

deceived, spoilt and spoiling with philosophy and vain deceit, after the tradition of men, after the rudiments or elements of the world, and not after Christ; being given up to profane and vain babblings, and oppositions of science falsely so called. One of these gentlemen will think nothing of reading you a text, for example, out of the 2d, 16th, or 72d psalm; and then without any ceremony apply it to some earthly constitution, or establishment of human wisdom's devising, which may have struck his fancy as a proper subject for him to display his talents upon, as much (if the Holy Ghost, Acts ii. and xiii. chap. may be allowed to know his own meaning) in the spirit of the psalm, as if you had been entertained by the performer with a story or two out of the Fairy Tales, or with a parcel of Lady Mary Wortley's Letters from Constantinople, instructing you concerning the seraglios, customs, and dresses that obtain among the Turks.

This way of doing puts one in mind of that precious creature who courted his mistress in the words of the Song of Solomon, and called her the Fair Circassian: or that other, a minister too, who, in a letter I lately saw, congratulated his friend on his having married a wife with a portion, in the very language of the Lord Jesus, saying, "The lines have fallen, &c." How terrible is this! Were even those rare divines of the last age farther gone in guilt and absurdity, who, in all the long-robed gravity of their wisdom solemnly burlesked the Psalms, and that in the name of the Lord, after prayers read, and a blessing implored that they might be enabled suitably to apply and improve? And so with a vengeance they did apply and improve—how suitably, let the world judge! "The King—The Lord's anointed—his righteousness—his righteous cause—his glory filling the whole land—his flourishing crown—righteous sceptre—peace of his government, &c." To whom were all those eulogiums from the Psalms applied? To the Lord, of whom they were meant? No. To David? nor to him neither. To whom then? to whom but to their own good king Charles! who with all his surviving admirers behoved to be Martyr! Confessor! of blessed memory! and so forth! let his own book *Eikon Basilike*, Royal Image, or form of devotions, and his own Doctor Juxon speak the rest, and tell the world one manner in which the Psalms have been

abused

abused to the vilest of purposes—and let all others who choose contend in this point for the palm of impiety and down right jargon with Bonaventure the Monk, of whom Bennet in his Memorial of the Reformation speaks, as having applied in an abominable piece of his (rendered afterwards infelible by his holiness at Rome, so they call their pope) every word of the Psalms that speaks of God the Lord, to Mary his mother. But those who have ears to hear, let them hear, and beware of wresting the Holy Word, lest they wrest it to their own destruction.

You see now it was not of yesterday that the Psalms began to be perverted; nor in one manner only. But to conjure, if it be possible, at least to essay it, all those dreams and delusions, puns and forgeries, upon the book of Psalms, let it be seriously weighed, if it be lawful for us to give an interpretation of any part thereof different from, that is, contrary to what the Holy Ghost hath given. Would not you plainly say that the man openly blasphemed, who should give another interpretation of the parables of the Sower and Seeds, of the Wheat and Tares, than the Lord hath given? And why, pray, should not we look with equal detestation and contempt upon the man who should deal so by the Psalms, or any other part of the holy Scriptures? Here, perhaps, you will say, that some of the Psalms may be safely explained in the manner you speak of, there is no question; but would you have us to explain the whole of them after the same fashion? Yes indeed; the whole hundred and fifty; if so be the Spirit by whom they were inspired hath given us a key so to do. “Make that appear, and the controversy is at an end.” Amen: Here we rest the issue. Take your Bible then with the parallel places, and finish the proof yourself. You will find your profit in the pursuit, and the process of the argument simple and easy, if you afford but a moderate degree of candour and attention.

1st, Carefully mark all the psalms whereof you see any part applied to Christ in the New Testament, as spoken of him, or by him. Now, where any part of a psalm is explained as spoken of, or in the person of Christ, so must the whole of that psalm, whatever seeming objections lie against it, for this obvious reason, that (as will appear by ocular demonstration, if you read the places in question) the whole of every such psalm

is spoken in one person, who is himself frequently the continued subject of the psalm from the beginning to the end thereof; and every thing besides in the psalm is but a predicate, as they say, or declaration of the same subject, or (which does not alter the case) an imprecation, or a prayer, or a blessing, or a description, or a narrative, uttered by the same person.

There are indeed a few psalms which seem to be in the way of dialogue, or chorus; such as the 2d, 24th, 45th, 91st, 102d, 121st, 132d, and perhaps several others; yet, those are all evidently so full of Messiah the Lord, that though there be a change of persons speaking in them, they make no infringement upon the general rule here advanced; founded, not on a metaphysical subtlety, but on plain common sense, level with every one's apprehension, who in such matters knows but the right hand from the left. For illustration, take the following examples; Psal. xl. 6—9. is brought in, Heb. x. 5, as spoken by Christ: Shew a change of person in the speaker, and indeed the alledged interpretation of the rest of the psalm falls to the ground; allow the speaker the same, and it stands good, in spite of all the power of contradiction and wit.—Psal. xviii. 49. is applied, Rom. xv. 9, as spoken by Christ concerning his bringing the Gentiles into the fellowship of the gospel: therefore, as the speaker is one, the whole psalm is descriptive of the warfare and victory of Messiah, the Prince, bringing judgment to victory.—Psal. xxxv. 19. is quoted by the Lord, John xv. 25, as spoken of himself: his words are remarkable, (lest we should retain some ridiculous notion of a type and antitype) “But this cometh to pass that it might be fulfilled which is written in their law, They hated Me without a cause.” Psal. lxix. 9. is also introduced in a very observable manner, Rom. xv. 3. “Even Christ pleased not himself; but as it is written, the reproaches of them that reproached thee are fallen upon Me.” Not a word of David! this psalm is more frequently quoted of Christ in express words, than any other in the book.—Psal. lxviii. 18. is explained, Eph. iv. 8. of Christ's ascension, receiving and giving of the Holy Ghost.—Psal. xlix. 4. and lxxviii. 2. are said to be fulfilled, Matth. xiii. 35. when the Lord began to open his mouth in parables: this interpretation lets us into the meaning of the historical psalms, which are so many Old Testament parables,

parables, wherein the Lord himself is the historian.—Psalm lvii. 7. and cviii. 3. quoted of Christ, Rom. xv. 9, where harp and psaltery are called upon to awake, and praise, will let us into the meaning of all those psalms where all such instruments of music, organs, and those of ten strings are introduced, with cymbals and dances into the worship of God; being designed in the temple service, for figures to express that spiritual worship, joy, and exultation, which are uttered in harmonious concert by the mouths of all the redeemed assembly and church of the First-born, in the power and communion of the one Spirit; which same dances, organs, and instruments of music of all kinds were never more to be employed in such service, after that dispensation, and earthly œconomy, whereof they were a part, along with the temple and sacrifices, were set aside and abolished for ever, when the true temple and sacrifice, even the Lord Christ, was come: otherways, if such things had been to continue in use among the churches of Christ, we should certainly have had some precept or example left us by him, or his Apostles, without which, the using of them in churches must be as ridiculous absurdity, superstition, and will-worship, as if you were to blow trumpets at the New-moon—to circumcise yourself and your sons after the example of Abraham—to present yourself with all your family three times a year before the Lord at Jerusalem—or, after the manner of Josiah, and upon the same authority, to make a covenant with the Lord and all the people, according to all the words and manner found written in the book of the law of the Lord, by the hand of his servant Moses! and indeed, in this last particular piece of Jewish service, you will find thousands, and ten thousands of your fellow subjects, at their very hearts bloodily in earnest to join you. Such persons would do well to consider the spirit of the Apostles doctrine, Gal. v. 1.—5, where we are plainly given to understand, that if we acknowledge our obligation in part to bear that yoke and burden, we are bound to the whole; and that the nature of that same acknowledged part, is like the poisonous fly in the apothecary's ointment; Christ shall profit us nothing; nay, Christ shall be our death, and not our life: for if light had not come, there had been no condemnation for walking in darkness. But of this by the by.—Psalm

cxvi. 10, is applied, 2 Cor. iv. 13, as spoken by Christ.—So also Psalm cxvii. 1, in Rom. xv. 11.—Psalm cxviii. 22, in like manner, Matth. xxi. 42.—And to mention no more under this head, Psalm cxix, upon the true application whereof so much depends, as for substance, in many other places, so in particular, v. 139. parallel to Psalm lxix. 9. is brought by the Holy Ghost, who leads into all truth, unto the remembrance of the disciples, John ii. 17. as written before hand of the Lord, the purger of his Father's house, "My zeal, the zeal of thine house hath consumed me, hath eaten me up." And the very sentence which the Lord passeth, Matth. vii. 23. upon those whom he there condemns, you read verbatim, v. 115. of this psalm, "Depart from me ye that work iniquity." So you see this cxix Psalm, and the Sermon upon the Mount, are spoken by the same Person: and alas! you are blind, if you do not see them both running in the same strain and spirit, explaining, vindicating, establishing the law in that very sense in which he alone who is perfect as his Father is perfect, fulfilled it in his heart, in his life, in his death, according to the perfection of Jehovah's self. Rejoice O Believer!

These few examples, out of fifty others equally clear, which might have been brought, may suffice by way of a hint, which every one may pursue at pleasure, for the illustration of the first rule. Which brings us to what is equally plain and conclusive,

A 2^d Rule of interpretation, namely, That wherever you meet with a psalm that is not directly applied itself to Christ, yet if it have any part of it evidently parallel to any part of another psalm which is so applied, you must apply them both alike; because of the sameness of the person and subject, as argued above: according to that mathematical axiom, If two things are equal to one third thing, they are equal to one another. Thus, for illustration of this remark, if you allow psalm xl. to be spoken in the person of Christ, you cannot deny but the lxx. (which is only a repetition with little variation of the five last verses of the xl.) must of necessity be explained in the same way; not of David, but of his Lord. In this view, psalm cviii. where Christ's spiritual dominion over his church, gathered out of all nations, tongues, kindreds, and languages, is described in such terms as seemed good to the Holy Ghost, will

will fix the meaning of psalm lx. where also, Moab, Edom, and Philistia are introduced with Judah and Israel, as subjected, owning, and triumphing in their subjection to their own eternal King. So also, psalm 2d, 20th, 21st, 24th, 61st, 72d, 89th, 149th, ascertain the meaning of many others, as of one another; where the King and his acts are praised, according to the quotation from psalm ii. by the Apostles, Acts iv. 25. Psalm xxiv. where the ascension of the eternal King, having received the exaltation and dominion over all, for his obedience to the death, is celebrated, under the character of a perfect man, according to the law, ascending into the hill of God, from whence he should never be moved, this Psalm, I say, will vouch for psalm xv. where the same character and reward are described. To call any mere mortal the eternal King, would be an iniquity to be punished by the judge. And what better is it to tear from him his character for which he received the glory, and give it to another? will he give his glory to another? his praise to graven images? consider this, ye who have ascribed the perfection of righteousness described in those Psalms to sinful worms. Psalm xxii. and cxvi. where the Lord says, "I will pay my vows in the presence of the people, in the midst of the congregation, &c." do evidently shew who is the speaker in all those Psalms where such expressions are used. What light will this observation spread upon many Psalms? and upon many hearts? on psalm lxv. 1. for one example, "Praise waits for thee, O Lord, in Zion—O thou that hearest prayer unto thee shall all flesh come."—Why? "Unto thee shall the vow be performed." What vow? Even his vow, who said, "I come to do thy will, O God."—And "Mine iniquities have taken hold upon me," psalm xl. 11. as here, "iniquities prevail against me." He charges himself alone with the iniquities and sufferings for them; but in the blessedness and glory he takes in his Saints, saying, "our transgressions thou shalt purge away—we shall be satisfied, &c." Ought not the minister to observe such things, especially upon sacramental occasions, when the people are shewing forth the death of the Lord, that is, his vows fulfilled in his own blood to the praise of his Father for ever, that they might eternally sing the song of the Lamb that was slain? how different would be the effect of this lively true persuasion

upon the heart of the humble adorer, from that insipid unscriptural notion of some kind of covenant, vow, engagement, bargain, obligation, which people are said to be making, or renewing with their Lord in the eating of his supper? how can they maintain this their doctrine, and deny the unbloody sacrifice of the Mass? for if the commemorating, or keeping in remembrance of a fulfilled covenant or vow, be a renewing or making of a covenant, or vow, the papists will rid their feet as well as they, when they come to give an account of their propitiatory sacrifice of the Mass for the dead and for the living.

Has not your spirit burnt within you, Christian, with very indignation, vexation and shame, when you have been told, with the symbols of your Lord's body and blood in your hands, that you were come to his table to renew or make your covenant with God, to make up your peace with God, to get an interest in Christ, and to get this interest cleared up, and so forth? may we not ask you, if your eating and drinking in such circumstances was not saying Amen?—Then, behold, as the conclusion of the whole matter and service for the day, uprears himself an admired creature, the most esteemed of the whole association, and with all the possible solemnity of his manner, reads you out, for the ground of his ensuing discourse, in the forecited cxvi. psalm, these words of the Lord Jesus, “I will pay my vows now before the Lord, in the presence of all the people.” Then proceeds the worthy preacher, helping your devotions, and saying, “Upon what particular occasion David penned this Psalm, is not certain; but certain it is, he had been in great distress, and soul-trouble; the sorrows of death compassed him; the pains of hell got hold upon him; but out of the deeps he cried to his God, he made supplication, and was delivered—what was his pious resolution upon this remarkable out-gate? what ought to be yours, my friends, especially on the back of this great solemnity? have you got any soul-good, you will be ready to say with David on his deliverance, I will bless the Lord as long as I live, and in the words of my text, I will now pay my vows—why pay thy vows, David? Let David say in his own words, Thou hast delivered my soul from death, my eyes from tears, my feet from falling—I am thy servant, Lord, thy servant,

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the son of thy hand-maid; thou hast loosed my bands." By this time we are hurried all at once into the midst of things; and begin to hear the method, which is in the first place to shew us, who have been making our covenant, and renewing our vows to God, the obligations lying upon us, after the pious and devout example of holy David, to pay our vows, and keep our covenant—And—but lest you say I am going to preach, instead of prefacing—God forbid I should preach in such a strain! The words are good; but are they well applied? as Achish said of David when he feigned himself mad, and scrabbled on the door, and let his spittle fall upon his beard, &c. Have I need of madmen, that ye have brought this fellow to me? Have we need to have our eyes drawn away from the atonement? to have David preached to us instead of Christ, from such a text? take away the cross of Christ, that alone pillar of confidence, from any place of the book of God, where the Holy Ghost has made it to stand forth in its glory, to attract the heart and eye of the true worshipper, and place what you will in the room thereof, though you should shew us all in heaven and earth besides, you do no more than if you should say, "Behold the tower of Babel! or, the image of the great goddess Diana! worship them! and glory in your gods!" Might not a Jew, should he happen to be present, hearing such an harangue from the cxvi Psalm, delivered by a man of elocution, cry out in raptures, an admirable sermon! you have no more to do but substitute David, or such like in the place of Christ, and you are the very man of their heart. Should it be so with Christians too? would not the congregation have been more edified if the minister had followed Philip's example, and begun at the same place and preached to them Jesus? putting them in remembrance, how he had payed his vows, made the covenant good, and the peace with God in his own blood, that they might rejoice in him, and not in themselves; in his vows, and not in their own? Say not, the doctrine of thanksgiving is hereby denied: no; it is established in the cross of Christ, and in the power of his Spirit.—For an appendix to this second rule, it may be added,

3dly, That whatever psalm has a part of it parallel to any passage in the Law or the Prophets, evidently pointing to the Messiah, or the spiritual things of his kingdom, must be allow-

ed the same kind of sense. Thus, psalm lxxv. 9. to the end, and such others, will be easily and safely understood by such passages as compare the kingdom of heaven to seed sown, and producing a plentiful harvest, being blessed and watered from heaven, till at length the year is crowned with the goodness of the Lord. The whole prophecies of Isaiah are full of spiritual things represented by earthly resemblances of the same kind, where the context determines the sense, and shews what we are to understand by fruitful fields, rivers of water, streams in the desert, showers of rain, clean grain, pure provender, forests clapping their hands, hills singing, cattle rejoicing, &c. See Isaiah vii. xxxi. xxxv. lv. and John vii. 38. Acts ii. 18. One might argue strongly,

4^{thly}, For the confirmation of this doctrine, from the manifest impiety and absurdity (as would appear from the face of the whole Word of God) of applying numberless passages in the Psalms to David, or any man whom God ever created, except the man Christ Jesus alone, though there had been no direct, nor indirect application of them to him besides the general tenor of the Scriptures, which is the only analogy of faith or form of sound words which the church of Christ can allow. What mere creature that ever dwelt in flesh and blood could lift up its mouth, and say to Jehovah, glorying in itself and its own deserts, “ Judge me, and try me—Examine heart and reins, O God—Preserve me, because I am holy—Thou wilt prolong my life from generation to generation—Let them shout for joy who love my righteousness—The world is dissolved; but I hold up the pillars thereof?” How do these things agree to any but the holy One of God, of whose years there shall be no end? Who upholdeth all things by the word of his power? Who obtained through his own righteousness power over all flesh, that he might give eternal life to as many as the Father hath given him? If with this key we open the 1st and 119th psalms, we will be admitted into the secrets of a perfect heart; and behold our Lord made under the law, exercised, panting and wrestling under the curse, till at length, through his own obedience, he attain to the everlasting joy, his own due reward, which he gives to his people who rejoice and delight with him in all the perfection of the law only as fulfilled in his blood.

To pursue this important point through all the variety of examples which might be adduced, till they amounted to a full and particular proof with regard to every single psalm, would make a considerable volume of itself: And good service it would be for any one who had time and ability equal to the task; that there might remain no shadow of hesitation, where the scriptures, were spiritual things compared with spiritual, would appear to speak so plain.

Those directing passages in the Psalms may be considered as so many erected poles in the corners of a high-way, ascertaining, not only that those remarkable places where they stand are in the course thereof, but also all the intermediate spaces from one to another.—So that, it is apprehended, the whole number of the psalms are comprised in this scheme of interpretation. For we have no other direction left us whereby we may interpret them; seeing it is manifest, there is not a psalm, or portion of a psalm, applied in the whole New Testament as expressive of David's state, but all of Christ's, who is the way, the truth, and the life: so that, if we expound any thing in the psalms, of David, we do it without his leave who hath the keys of the house of David. It would not, perhaps, be much beyond the fact, if it were affirmed, that there are more references to the psalms as speaking of Christ, than to the whole writings of Moses and the Prophets taken together.

How careful are the Apostles to caution their hearers to beware of thinking of David at all as the person spoken of in the psalms! see Acts ii. and Acts xiii. The manner of their quotations is also remarkable, having foreseen, through the Spirit, no doubt, the abuse that was to happen of that book. Thus they say, David being a prophet sayeth, David in Spirit sayeth, God saith in David, Christ saith in David, The Holy Ghost saith by the mouth of David; but more frequently when any quotation is brought from the psalms, David is not mentioned at all; but only Christ speaking in David: thus, "Christ saith when he cometh into the world—It is written, I will confess to thee among the nations—I believed, therefore have I spoken."

It was owing to the mistakes the Jews entertained about the psalms, and other lively oracles which were delivered to them, that they rejected and crucified the Lord, even because he in-

terpreted them in another manner than they: And yet the guilt and danger of misinterpreting them now, must be greater than theirs, according to our greater proportion of light: for as the light, so is the condemnation to them that walk in darkness.

Now it may be proper to consider a few of the most common objections which are brought against this method of interpreting the Psalms; some of them frivolous enough, it must be confessed, but not the less insisted upon because of that circumstance, and therefore not the less needing, however little deserving, to be answered.

Obj. 1. If your scheme must hold, what shall become of all those books, devotional, practical, and trying, and of preachings innumerable; lectures, and lecture books, which are full, and some of them full of nothing else but of David's own exercises and experiences? What a foolish figure, in particular, would the most of our celebrated treatises on regeneration, and cases of conscience make, if you were to deny them their own use of their own grand magazine of frames and soul-postures wherewith they tell us David, Heman, and Asaph were exercised in their day? moreover, what would you do with the contents at the top of the psalm in every Bible which represent almost all of them as descriptive of the penman's own state?

Ans. We would have nothing to do with them at all: and would you have any more, if they be not for the truth, but against it? what shall become of them then? as the chief priests said to Judas when he came and told them he had sinned in betraying innocent-blood, "See thou to that." So let every man see to his own work. And whether it be better to give ear to the fond imaginations of men all well-full of their own sense, or to the infallible dictates of the Holy Ghost concerning his own meaning, let the objector judge. "But who are you to oppose so many?" *Ans.* And who are many enow to oppose the Holy Ghost? Do we maintain any thing about the Psalms, on our own authority?

Obj. 2. Many of the psalms have a title shewing the occasion of their being composed, which title being a part of the inspired text, plainly determines them to the very occasion there mentioned, from which occasion and its circumstances

as to the Prophet's state, you must seek the meaning of those psalms.

Ans. If you allow the text to be inspired ; Is it to be imagined the Holy Spirit would inspire men to utter their own experiences, and never once give the least hint of the matter in all the New-Testament-revelation, where alone we are commanded to look for the interpretation of all the foregoing inspirations ? But waving this, and also that controversy, whether the title be indeed a part of the text, and not rather, like the dates of some of the Epistles, only a note perhaps of some ancient commentator ; it is alledged, that the title, however true and express, can never in more or less determine the sense of the psalm to the occurrences therein mentioned, more than the date of a letter can determine the sense of the contents. That the seeming, or even real occasion of an ancient prophetic writing is no mark at all to direct the interpretation to that occurrence, but rather quite the reverse, will appear from *Isa.* vii. If you ponder well the occasion and circumstances, never occasion seemed to bid fairer for determining the whole of the Prophet's message to itself, and present things ; yet then and there, on an occasion looking quite the other way (were human wisdom the judge) and in the midst of a very mingled unlikely-like assemblage of things, was uttered that ever-memorable prophecy said to be fulfilled when Jesus was born of Mary the virgin—Fix the meaning to a son of Isaiah's, and you mock the Holy Spirit, who tells us, *Mat.* i. 21. nothing of Isaiah's son, but of Christ, when he explains the prophecy. If you say Isaiah's child, in his conception, birth, and infancy, was a type of Christ, and that the prophecy was literally fulfilled in him, the type, being applicable only in a very remote and figurative way to the Messiah ; it is enquired of you, How could Shear-Jashub, or any son afterwards born to Isaiah of the prophets, be a figure, in his conception, birth, infancy, of One who was to be born of a virgin, through the power of the Highest overshadowing, &c. ?

The truth is, the carnal people were always blinded, but never enlightened by the times and occasions wherein the prophecies were uttered : so that the time and occasion (as might be made appear by a hundred instances) is so far from being

a guide to find out the meaning of the psalm or prophecy, that if we follow them, they will land us into the very midst of falsehood: and we will find ourselves in such a situation, as the Assyrians, who seeking the prophet, found themselves in the midst of the streets of Samaria. Would to God we may all escape as well! It was not Isaiah's prophecies alone that blinded, stopped, stupified the eyes, the ears, the hearts of the people; but those also of Moses, David, Jeremiah, and all as many as spake in the name of the Lord: therefore, if we have eyes to see, ears to hear, and hearts to understand, let us see, hear, and understand the Spirit of God shewing the consolations, tenderness, and meaning of his own heart, by the Apostles, that we may drink in the sincere milk of the word, and grow thereby; instead of sucking at the dead breasts of titles, occasions, and carnal things of carnal times: what can we receive in this way, but wind, putrefaction, and death? Truly it is the one thing needful for us, to sit with Mary at our Lord's foot and hear his word! Observe on every occurrence, how the Lord takes occasion from thence, immediately to draw away the attention of his hearers from present things and occasions, to something quite different from those in hand, even as different as heavenly from earthly. The man would appear crazy, who should affirm, that the Lord came down from heaven to instruct the world in those things which they knew as well before as since; such as the nature of bread, water, sowing, building, making of war, &c. though he applies, as the prophets had done before, all those terms in the manifestation of his witness-bearing to the truth. But why seek farther for a proof and illustration of this point, than those very psalms in dispute? Take psalm xviii. for an example of the weakness of your objection; the title is allowed good, 2 Sam. xxii. 1. yet you have seen the interpretation the Apostle hath established, without any relation at all to the title or occasion of its being written; which should have fixed the sense to David's own circumstances, as you alledge: Indeed the title itself, wherein David is called the servant of the Lord, might have led us to think of some other one than David; for the servants or prophets of the Lord used not to be inspired to make declarations of their own sufferings and glory. What they themselves at the time understood of the
meaning,

meaning, is of no importance for us to know, were it in our power to search it out. Perhaps they knew little more of it than of an affecting dream or parable, whose meaning, in the time of God's good pleasure, was afterwards to be discovered by the interpretation. Peradventure, the Apostles were the first who knew it. Certainly they were in any thing of a full sense. The Holy Ghost was given in vain, if the least one in the kingdom of heaven were not to know the meaning of their prophecies better than the greatest prophet of them all, whose faith and patience with their fellow-saints were sustained by the prospect of something afar off, carrying their eyes beyond the things which were then present, to the futurities which are now come, which they saw in the dark, like a light at a distance, pointing out their own habitation, that they might not, like bewildered, despairing, over-fatigued travellers, fall down and rest on the spot where they were, before they came to their appointed place. When David was pursued by Saul, by Doeg, by Absalom, by Shimei, when skulking in the wilderness like a partridge on the mountains of Israel, beset by the Ziphites, insulted by Nabal, hunted on every side like a wild beast, ready to fall into every snare, trembling for his father's family, and all Israel whom he loved, in jeopardy every moment of his life, intangled in the thickest thorns of perplexity, not knowing to-day how to escape to-morrow—Was it unlike God to shew him, and by him, all the twelve tribes, in the glass of a new revelation, on each of those occasions, some part of the sufferings of the Messiah and of his glory, for his, and their comfort, till the desire of their hearts should come? In like manner, in the time of prosperity, lest temporal victories and deliverances should be taken for the fulness of their joy, and embraced as the accomplishment of the promises made to the fathers, they were shewed, as a proper antidote to such earthly infections, the glories of the Messiah's reign, succeeding to his sufferings. Has it not always been the way of our heavenly Father to lisp, as it were, and act the child with his children, speaking to men, in the language of men, the things of God; and to every nation and people, according to the natural confusion of their own language and apprehensions; that light, and spirit, and heaven, might arise upon them, like the sun out of darkness, by the just degrees

of his own decree, till the fulness of glory should blaze out in meridian splendor? Hence, in the days of David, Saul, Doeg, Shimei, Absalom, Goliath, dogs, bulls, lions, wolves, bears, serpents, vipers, unicorns, asps, were proper language for describing traitors, and false brethren, chief priests and rulers of the people, scribes, and pharisees, Herod, Pontius, foldiers, thieves, murderers, slanderers, false witnesses, devils, who all swarmed about the blessed Lord to destroy him, and in him his church.

If this way of interpretation is not allowed, you must say, the Father of our spirits has been but trifling with us; and that he only meant to shew us earthly things, because he only used, in all his revelations to us, our own earthly language, the only one he has given us to understand. Would not this way of yours make the history of the fall an old wife's tale, or some thing sillier? as if the serpent had been merely and literally that animal so called, without any evil spiriting, informing, and actuating him; though the devil is called, in plain allusion to this matter, the old crooked serpent.

Lastly upon this point; We may say of every thing that was present to David, the fathers, and all the prophets, though the revelations to them run in terms corresponding, indeed, to the language, and manners, and things present with them, as God said to Abraham concerning Ishmael, who was born after the flesh, and not by promise, "This is not thy son; but in Isaac shall thy seed be called"—which seed was Christ.

Obj. 3. David was a type of Christ; and therefore, though we do not deny but there may be something of a spiritual meaning in some of the psalms relating to Christ, yet there is always a true literal sense which we must keep by, "for our spiritual edification in Christ, no doubt!" And if at any time they are applied to Christ, it is only by way of accommodation, in a secondary kind of sense; while the genuine, original primary sense is only true of the type, and not of the antitype.

Ans. That David, being an anointed king and prophet, (as the priests also with all the other kings and prophets of that nation) had appointed him by the Lord an official part to act, in which sense they might all, as well as he, be called the visible representatives, messengers or officers of Christ, is freely allowed;

allowed; but that David, (or any of them) in any other sense was a type of Christ, so as to have states, frames, and experiences similar to Christ's, which were typical of Christ's states, frames, experiences, remains to be proved. Shew wherein David is, and wherein not a type of Christ; for that he cannot be so always, is evident from Psalm xl. where it is said, I come to do thy will, O God; a body hast thou prepared me—to wit, for a sacrifice or sin-offering. How did David typically offer up himself a sacrifice or sin-offering? or what greater likeness had David to the sufferings of Christ and following glory, than thousands of other believers, before or since his coming in the flesh? They were all ordained to suffer with Christ in this world, and to reign with him in the next; nay, not only to be as he was, in tribulation while in the body, but also to glory, triumph, and reign even in that tribulation itself: so that when they glory, they glory not alone in the joy to come, but in those things also which concern their infirmities. Are the saints therefore, because they have all their adversity and prosperity given them of God for their joy, and his own glory—are they therefore all types of Christ? But lest you say we mock, were all the Old-Testament saints types of Christ? How absurd the supposition! Why then single out David for a type, except you tell us where it is written? It is not supposed you would make him a type also in his murder and adultery, though you would do well to consider how far your argument would lead you. As to that scheme of applying quotations from the Old Testament to Christ only by way of accommodation, though all the doctors of the world were at it, as alas! some of them are, it is such an outrageous insult and burlesk put upon the Holy Ghost, that it ought not even to be once named among saints as a thing possible with God! It unhinges at one blow the whole Old Testament and the New! It rests the veracity of all the prophets and apostles that is, of God, upon a mere moveable slip-board of dissimulation and deceit! So that, according to it, the gospel may be yet but a cunningly devised fable! and not the accomplishment of the promises made to the fathers! By the help of the same accommodation of yours, a sharp wit might have taught the apostles to have established their doctrines as the fulfilment of ancient prophecies, from the traditions of the elders, Esop's fables

fables, or even Mahomet's Alcoran, had it then existed, by taking suitable passages in those books, tearing them away from their original sense and connexion, and framing them so as to express another quite different meaning in the same words: which is your famous accommodation! a business suited only to the genius and abilities of that father of lies, who is said to have solaced a congregation of witches, on the night before they were to be burnt, by preaching to them from John xiv. 1. but be that as it will, in his temptation of the Lord, and in all his temptations where with he tempts people by misrepresenting the scriptures, he discovers, to those who are not ignorant of his devices, his abundant skill and address at accommodating!

Obj. 4. But many parts of the Psalms are such, that it is impossible to conceive how they can be interpreted, as spoken of, or in the person of Christ. *Ans.* This is such an objection as concludes with equal strength against what yourself must allow to be the apostolic application; all those things which you ignorantly boggle at, confessions of sin, heavy complaints, prayers and supplications for pardon and deliverance, thanksgivings and exultations for these, vehement expostulations with God, with men, weighty imprecations upon enemies, Jewish language and manners (and do you scruple at them in the Psalms!) and the like, being all to be found in those very Psalms incontestibly interpreted by the Apostles of Christ: so that the objection lies not against man, but the Holy Ghost himself: take Psalms 40th, 69th, 16th, 22d, 39th, 35th, for instances. This is such an observation as the whole weight of the cause might be made to rest upon it. But to be more particular; it can be no objection against our interpretation of the Psalms, though there may be some strong metaphorical expressions, spirited exclamations, and, to our apprehension, several other very strange things in them which we cannot exactly shew the meaning of, being certain we have all the sense or spirit of them some where in the New Testament. For the illustration of this point, you may consider our true country proverb, "Every hair casts its own shadow:" Which remains still true, though it be no easy affair to untwist the rope, and say, which is the particular shadow of every individual hair. And we are the easier on this head

head when we hear the Apostles, Heb. ix. in general discoursing of the Holy of Holies, the ark of the covenant, the golden pot that had Manna, Aaron's rod that budded, the mercy Seat, &c. as shadows, the bodily substance whereof was Christ, and then saying, "Of which things we cannot now speak particularly." Thus, when the house was built, there was the less need of the pattern or model; unless you will say that because a house is built after some plan, that therefore we dwell in the house and in the plan together. Neither need we have insisted so much upon this point, if it had not been for the mischievous consequences following upon a misinterpretation of the Psalms; many things wherein, no doubt, as well as in all the other writings of ancient inspiration, may be like the snuffers, pans, shovels, basons, pins, loops, and taches, knops, flowers, and chapters, and certain additions of thin-work over upon the altar of incense, which things being part of the tabernacle and temple, were typical; yet who but a madman will offer to shew you their correspondent antitypes? you may take also into this account the almost universal prejudice arising from the false teaching of near three thousand years since the Psalms were delivered to the Jewish church; from whence our translators, though perhaps the most unexceptionable in the world, having had David always running in their head, have given their whole translation of the Psalms a strong cast towards him. See, for example how they have called Christ's righteousness, as in the margin, psalm xxxv. 27. "A righteous cause," not knowing so well how to think of David's righteousness in such a connexion; as it is not easy to see how they could, without softening the matter, and bringing it down the best way they could to fit David's case. But the most egregious blunder of this kind, perhaps in their whole work, you meet with psalm xxiv. 6. where they make the Spirit to describe a generation of people under that one singular peculiarly appropriated character of the only Holy One and Just, who alone ascended by his own righteousness into the highest heavens, and received the blessing from the Eternal, even power over all flesh, that he might give eternal life to as many as the Father hath given him: "This," say they, "is the generation of them, &c." instead of "This!" or, "This He!" O generation of them that seek him, &c.;"

"This"

“ This” being evidently meant of the Messiah’s self described in the remaining, as in the former part of the Psalm ; while the generation of them that seek him is not spoken of at all, but only spoken to, and called upon, as it were, to behold “ *This perfect One, this King of glory.*” To justify this observation to the merely English reader, let him observe, that the word (*is*) between this and “ the generation” is a supplement of the translators ; as will appear by its being printed in a different letter from the rest ; which is the mark whereby to know when they add any word for which there is none in the original, to fill up what they take to be the meaning, that the sentence may run smooth without a break.

But to return : though the meaning of many things in the psalms may be difficult, thro’ so many causes, that it is not easy to say precisely what it is ; nevertheless, where the Holy Ghost hath vouchsafed us a clear revelation of what was hid in the mysteries of old, let us not shut our eyes against the true light where it shineth ; but wisely consider that intimate union, inseparable connexion, and eternal fellowship subsisting between Christ and his church ; insomuch that they are called One, One Person, Head and Members, Spirit and Body ; so that their names are One. He is the Lord our righteousness, and this the name wherewith He shall be called, the Lord our righteousness : He is called the Anointed, they are the anointed ; He is the Son of God, they are the children of God in Him ; He is Heir of God, they are heirs of God, joint-heirs with Christ ; He is the seed of the woman, they are the seed of the woman ; they are called Jacob, Israel, and David, so is He, *Jer. xxx. 9. Ez. xxxiv. 23. Hos. iii. 5.* and elsewhere. Thus, the spouse’s name, interest, and estate, are swallowed up in those of her Husband ; her debts are his debts ; her friends his friends, her enemies his enemies, and so in every instance ; they are one in law, married to the Lord, one spirit, one body, no more twain but one flesh, He in them and they in him : this is a great mystery, saith the Apostle, but I speak concerning Christ and his church. What God hath joined together let no man put asunder.

This indissoluble bond of union between Christ and his church, whereby He cannot be considered without her, nor she without him, will account for all those confessions of sin, prayers

this Psalm, v. 16. as being parallel to Psalm xl. 6. has been already shewed as an express quotation of the words of the Lord Jesus Christ. If David was the speaker in the former part of the Psalm, by what argument do you shew that he ceases to speak in the 16th verse? if you say, it is not the Lord but David who speaks there, you are guilty of Annanias and Sapphira's crime; nay worse, you do not merely lie to, but actually do give the lie to the Holy Ghost. Do you conceive the Holy Ghost removes in the xl. psalm, that which God hath no desire to, delight or pleasure in, (even as the creditor hath no desire to, delight or pleasure in the debtor's bond, or renewal of his bond, but only in the payment thereof) and brings in that which he hath a desire to, delight or pleasure in, even the doing of the will of God by Christ, by which will, done and fulfilled by Christ, those who are Christ's, are sanctified, compleated, and perfected for ever? do you conceive this, I say, in Psalm xl. and in the li. Psalm where the same thing is removed, that the Holy Ghost doth bring in another thing which is not despised, that is desired, delighted, and acquiesced in, even the contrite heart, and broken spirit of David? can the Spirit of God indeed amuse us, amaze us, deceive us, by speaking the same words in the same connexion, and yet meaning different things? were not this to juggle us out of all certainty whatsoever? what could a sly Socinian sophister do more? compare Isaiah lvii. 15. and lxvi. 2. with Mat. iii. 17. which three passages, with others parallel to, and explanative of Psalm li. 16, 17. if you do not see spoken of the Messiah, you may read your character, 2 Cor. iv. 3. as blind and lost: yea verily, except you repent and believe the gospel—What! did it not belong to him who washed away all sin, original and actual, (Rom. v. 9. to the end) in his own blood, to say, that he was conceived in, or under that sin? was not he made under the law, the broken law, convincing of sin and wrath? If God desired truth in the inward part, could not he shew it, and righteousness pure as Jehovah is pure? might not he, the true passover and sacrifice of every kind for sin, say, Purge me with hyssop, the emblematic sign in sprinkling the blood of the atonement? might not he say so, who was baptised with the baptism of Jehovah's wrath in his own blood, that his people might have that peace-

speaking blood sprinkled upon their conscience? might not he say, deliver me from blood-guiltiness, or as the margin reads, bloods, who gave blood for blood, even his own blood, the blood of God for the guilt of Adam as it relates to them, and all the other guilt of those who are saved, who through guiltiness had forfeited their bloods, even their lives, bodies and souls, to the pains of hell for ever? Might not he say to his Father, create in me a clean heart, and renew within me a right spirit? He in whom all things were first restored? who gives the clean heart, and creates the right spirit? Might not he who, because of the lost glory, endured the wrath and restoreth all things, having obtained the Spirit and power, say, *Restore to Me* the joy of thy Salvation? and take not thy good Spirit from me? and cause the bones which thou hast broken to rejoice? Might not he who received the Holy Ghost, that he might give the gifts of God to men, say, then will I teach transgressors thy way? and sinners shall be converted to thee? Might not he plead for Zion, who gave himself for the price of her Redemption? Might not he plead God's good pleasure for Jerusalem, his church, the city of the living God, who offered for her ransom that which was better than bullock or ox, or any thing that had horn and hoof, (Psalm lxi. 31.) even the broken heart, the contrite spirit, when through the eternal Spirit he offered himself a sweet-smelling sacrifice of peace to God? Was it unlike the Holy Ghost the Advocate, who takes of the Father's and of the Son's and shews to the saints, leading them into all truth, helping their infirmities, making intercession for them according to the will of God, with groanings that cannot be uttered, was it unlike the Holy Ghost, I say, upon such an occasion as is spoken of in the title of that Psalm, to represent to David, whose sin was forgiven him, the Lord Jesus the true sacrifice, propitiation, and High Priest, making the atonement and intercession in his own blood, for all his elect, and for all their sins? is not this the way in which the Holy Ghost gives his consolations now to every particular believer, through the blood of the Lamb, through faith in his blood? as it is written, if any man sin, we have an Advocate with the Father, even Jesus Christ the Righteous, whose blood cleanseth from all sin. And he is the Propitiation for our sins, and not for ours only, but also for the whole

whole world, namely, of them who believe on his name. Did the One Spirit use a different way in the days of David? moreover, how could David's sacrifices of a broken and contrite heart or spirit make the sacrifices of the people accepted? or his repentance for a private sin be the cause why they should be spared, built up, and blessed? for the people never suffered for the private sins of their kings, but only for those committed in their public character as kings, in their government; as for the numbering of the people, the breaking of the princes covenant with the Gibeonites by Saul. As for this private and personal sin of David's, the bloody sword was entailed as a temporal punishment upon his own house only, and not upon the kingdom in general, which had nothing to fear from the sin, nor to hope from the repentance of it, so as to be thrown down and rejected, or built up and accepted with their offerings, either for the one, or the other. Now judge for yourself, whether this Psalm be a private prayer of David's, which we deny, or the public intercession of the Messiah himself for his whole church, ministered by the Holy Ghost in Old Testament style, and only written by David, and wherein David had only his own portion equally with Mary Magdalen and Noah the preacher of righteousness; the Psalm being a prayer of the same nature, spirit, and extent, with that other intercessory prayer of the Lord, John xvii. not for the consolation of one only, but for the whole election of God, for whom the Lord having made the atonement by his blood, makes the prayer by his spirit; which we affirm. Who is in the right that day will shew, when the fire will consume all but the True foundation, and that which is built thereupon by the Holy Ghost.

As to the curses, imprecations, and denunciations of wrath wherewith the psalms abound, they can only be uttered by him who has also power and authority to bless: so that the blessings and the cursings in the psalms, are by no means the feeble wishings and wouldings of a thing crushed before the moth like David, who is both dead and buried, and his sepulchre also with himself turned to dust in its place to this day; but they are the utterances of him who hath all judgment committed into his hand, of the exceeding great and eternal weight of glory to them who love him and his righteousness, being

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the called according to his purpose; and of the exceeding great and eternal weight of wrath to them who hate him and his righteousness, being abominable, and disobedient, and to every good work reprobate. To strengthen this remark, it is observable, that those blessings and curses are always laid in the ballance one over against the other, as the sanctions of Jehovah round the blood and righteousness of the Lamb, in whom his soul acquiesceth: and they are all to be found where the sufferings and glory of Christ are unquestionably meant, as in Psalms xl. lxix. cix. &c. shewing that the whole love of God, or wrath of God, are centered upon every one, as their hearts are centered, or not centered, upon the alone object of his delight, the Lamb that was slain, but now in the midst of the throne, who is the only bond and centre of union between God and his creatures, whether in heaven or in earth; to whom be glory for ever amen. He, He alone blesteth, and they are blessed; He curseth, and they are cursed: if he say it, who can disannul it? Behold he hath spoken to the children of his love, and said, "Come to me ye blessed, &c."—But to the children of his wrath, he sayeth, "Depart from me ye cursed, &c."—"As for those mine enemies, who would not that I should reign over them, bring them hither and slay them before my face;" as it is written, Luke xix. 27. a true commentary upon such passages as these in the psalms, "Let them be confounded and ashamed that set themselves against me—Pour out thine anger upon them, and let thy wrathful indignation take hold upon them—Let them go down alive into hell—Let shame cover them—Let the pit close her mouth upon them—Let them be blotted out for ever."—These things are further explained in the New Testament; "The dead shall hear the voice of the Son of Man—And some shall arise to shame and everlasting contempt—And these shall go away into everlasting punishment, but the righteous into life eternal." "Kiss ye the Son. Behold the King who hath the government of his Father's house upon his shoulders." Turn away your eyes from David, and behold the Branch of the root of Jesse, who hath the keys of death and hell, who openeth, and no man shutteth, who shutteth, and no man openeth. Behold he hath said, said to every creature under heaven, "Bless, and curse not." Would you jump into Jehovah's judgment-seat?

or plead for David's being there, usurping the word out of his mouth? wrenching the sword out of his hand? scattering the bolts of the Almighty's wrath? and dealing with his arm damnation or salvation round the world? according to his good pleasure, certainly! as people were favourers or opposers of him and his righteous cause? Behold what you have done when you contended for David against the Lord speaking in the psalms!—Verily! in the sight of God! Those curses uttered in the Psalms, are so far from being an argument against, that they are an irrefragable testimony of God, bearing his own peculiar seal and character, proving that it is his own Son in person that speaks in those Psalms. Therefore, if thou wouldst not be found fighting even against God here also, you must allow that David, in all the curses uttered in the Psalms, is only the mouth of God, to whom vengeance belongeth, who saith, “I will recompense saith the Lord”—And again, Let them shout for joy who love thy salvation, and say, Let thy name be magnified—But let them be destroyed together who with me evil—who persecute the soul of thy Turtle—adding iniquity unto their iniquity, and bow down their back always—Let them be desolate, for a reward of their shame, who say unto me, Aha! Aha!—To speak thus, was it not his prerogative alone, who was hated without a cause, insulted, scoffed, reproached as an associate with publicans and people of bad fame, a glutton, a wine-bibber, a raiser of sedition, and Sabbath-breaker, a profaner of the temple, a madman, a devil in communion with Beelzebub, blindfolded, buffeted, spitted upon, scourged, crowned with thorns, cloathed with a robe of mockery—crucified, and blasphemed every where, ever more, by the serpent and all the serpent's seed, in his own person, and in the persons of all his members—was it not his prerogative, I say, to utter his Father's wrath, and execute the judgment due upon the devil and all the devil's children? was he not exalted? sent he not the Holy Ghost of purpose to convince the world of sin, of righteousness, and of judgment, because the Prince of this world is judged, and cast out with his children for ever, for their rebellion against the Son? Thus hath the Son declared, If I had not come and spoken to you, you had had no sin (no sin in rejecting me) but now I have come and spoken to you, and done the works which none

other man did, you have no cloak for your sin—I am come the light into the world—He that believeth on me shall not walk in darkness—But, this is the condemnation, that the light is come into the world, and men loved darkness rather than the light, because their deeds are evil; and therefore, Psalm lxi. 22. &c. is said to be fulfilled, Rom. xi. 9. in the destruction of those who believed not the Apostles testifying of Christ and his righteousness—So that if thou believe not those same his Apostles, all the curses of Jehovah's power, by Christ, and for Christ's sake, shall be even poured into thy spirit; and eternity shall shew, that it was not a fellow-worm you had to do with, talking or praying about the destiny of his enemies, or those of the church, but Christ himself, the Lord in person, God over all blessed for ever, appearing with his own blood which you trample under foot, and wherewith he sanctified himself, and with his own Spirit to which you do despite, against you, and as many as shall continue to the death calling God a liar, by discrediting his testimony which he hath given concerning his Son.—The very appearance of a curse, therefore, in any Psalm, were there no other evidence of the Psalm's being spoken by the Lord, is an infallible mark of interpretation to go by: that we may learn not to blaspheme, but ascribe to him his own prerogative, who hath power to cast both soul and body into hell-fire.

What a piteous thing is it to see Dr. Watt and others making palliations and apologies for the harsh Jewish spirit, as they call it, and unkindly genius or nature of that dispensation appearing in the curses and imprecations uttered in the Psalms! And then you are roundly advised by them, after their own method, to leap over such passages in your devotions, as if you had stumbled on a deadly snake; for this reason, add they, because they are unsuitable to be used by us now-a-days, under our milder dispensation, which breathes nothing but love and gentleness—True! to all who rejoice in the cross of Christ. But does the gospel curse the fearful and unbelieving less bitterly than the law? or, had we ever heard a word of the law, but for the sake of the gospel? or of the gospel, but for the sake of the law? are these two contrary the one to the other? or is there any curse in Moses, the Psalms, the prophets, but in as far as there is gospel in them unbelieved? was there

there ever any condemnation, but because light was come, and the darkness comprehended it not? where is the ground, then, for any person acknowledging the New Testament, in singing the psalms in churches, families, or by themselves, to pass by any passage, because of the curse therein? seeing the curses and blessings are both by the same Spirit, and equally essential eternal parts of the same plan, wherein is manifested the character of God and glory of his love, guarded and defended by the sanction of all his infinite power and wrath, whose name, even our God in Christ, (for no where else was he ever seen, either in creation, preservation, or redemption, but in Christ) is “a consuming fire.”—He that would shew his zeal for the love and blessings of God, by being against the wrath and the curses, is like a man who should pull up the hedges for the beauty and defence of the garden. It is the universal voice of the New Testament, speaking as expressly as ever the Old did, “That he who believeth shall be saved—That he hath life, and shall not come into condemnation, but that he who believeth not shall be damned—nay, is condemned already,” and (while this is his character that he believeth not) he shall not see life; but the wrath of God abideth upon him—And, if any man love not the Lord Jesus Christ, let him be Anathema Maranatha. So saith the Lord, and the Spirit to the churches: who hath ears to hear, let him hear.

5thly, And lastly, if it be objected, That the other Prophets say to their prophecies, “Thus saith the Lord,” but David in the Psalms never useth that form: therefore he speaks not of the Lord, but of himself.

Ans. The Apostles have obviated this objection, by assuring us, that the Lord speaks, and not David, where no such form is used, as in Psalm xl. and 16. But if there were any thing in your objection, it would destroy not only the inspiration of the Psalms, but of the whole New-Testament, wherein no such form is used, in the manner of Moses and the Prophets, by the Lord or his Apostles; God being in them all in all issuing out his own mandates as a King, immediately of himself. And this is a proof in comparing the Lord with his Prophets, who were faithful in all things as servants, that in himself, as in the Son over his own house, dwelt the
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fulness of the Godhead bodily: and that the apostles were not, like the prophets, moved only at times by the Spirit of Christ, but always, and without intermission; so that they needed not say, "Thus saith the Lord;" the Lord himself being always personally, or as it were personally present by his Spirit, without intermission, giving his own testimony with his own mouth through them: and so after the same manner, in the Psalms; even as a person of authority, personally acting and present, speaking immediately with his own mouth, or writing with his own hand, shews himself by his speech or writing; and the manner thereof.

After all, *6thly*, if it be asked, Why are we so zealous for the right interpretation of the Psalms? and where is the great harm of mistaking the meaning of any part of the Old Testament, seeing the New is so full and clear about Christ?

Ans. This zeal is shown for the sake of the truth, even that full and clear truth in the New Testament about Christ. And the harm of mistaking the meaning of the Psalms, as has been already made appear, lies in a great measure in this, that of however little importance those mistakes are supposed to be in themselves, yet they have been employed to hide the light, and eat out the spirit of the New Testament: so that, taken along with those errors, it turns out to be not only a dead, but a killing and destroying letter, instead of a ministration of life; every member thereof being, as it were, disjointed and broken; as, if you let an error escape you in the first figures of a calculation, which will cause the whole sum to turn out a falshood, however painfully the operations were carried on afterwards; or, as the physicians say, an error in the first concoction cannot be rectified in any after process of digestion. But when the Psalms are considered as spoken of Christ, or as Christ speaking in them, we behold the love of God, surrounded and guarded with all the terrors of his wrath, blazing forth in the face of Jesus; in whom we see God all light, and no darkness at all, even perfectly well-pleased through the blood of the atonement; so that we may come boldly forward, and worship with enlarged hearts.

Had our criticks and commentators laboured with equal diligence, to find out and shew the relation the Psalms have to the New Testament, as they have done to edify us with the

penmen, and particular occasions and times when they were written, and the sense which either ancient or modern Jews, and those called primitive fathers have put upon them, the church might have rejoiced in their labours; but, as they now stand forth so many maskers (alas! there are few exceptions) of the face of Jesus, if you have got a glimpse of that face, how can you look upon those who have been endeavouring to hide the glory thereof from your view, by casting on the ancient vails—but with the greatest thankfulness to him, who, commanding the light to shine out of darkness, hath enlightened your own mind with his glory! while at the same time, you cannot but look upon them with the same kind of emotion, as if you had stood in the days of Solomon in the court of the temple, at the dedication thereof, beholding the offerings accepted, and the glory of the Lord filling the whole house, and then beheld a band of drunken priests, running, raking, and scavenging together with might and main, all the ashes about the place, with the filth and dung of the slain beasts, and then throwing them all in a heap upon the altar, smothering the heavenly fire, and polluting the sacrifices! their design perhaps was to feed the fire with fuel, and lay on more sacrifices according to the law; but what of that, if in their madness and wine they cast on dung? Let God be true and every man a liar. If this method of interpretation hold, which allows only the apostles to give their sense of the Psalms, holding every other sense whatsoever foreign and spurious, as many as hold it, not to speak of many obvious advantages they may enjoy, will be delivered from two great evils; *1st*, That countenance and authority alledged from the Psalms to establish a creaturely righteousness, where the Holy Ghost had established the everlasting righteousness of God. *2dly*, They will be delivered from that manifold kind of confusion which has been established on a false view of the Psalms, where the Holy Ghost had established that faith which is of his own gift and operation, which he defines and manifests where it is, the evidence, or assurance of things not seen, the substance of things hoped for. Where is this evidence, where is this substance to be found? Even in the hearts where they are; and no where else. What a general absurdity, then, is that which they call a general faith? Is not the truth of God, or object of faith, one particular individual

dual truth or object ? Is not all faith particular ? fixed and determined to the particular individual subject wherein it is, however extensive the truth or object of belief be ? Certainly. You believe, and see, and hear, and love, and live, in yourself alone, and not in another : neither indeed can it be otherways. If this be so, is it not truly an affecting thing to see those, whom in many respects you would incline to say “ God speed ” to—ranking themselves under different heads and denominations ; maintaining on the one side, That justifying and saving faith is a persuasion, “ That Christ died for you in particular, and that you through his blood shall be saved ”—and this same is their appropriating act, whereby, they say, Christ becomes theirs ! as if the Scripture had any where said so—as if you could be saved through the belief of any thing but what the Scripture hath said, which is true, whether you believe it or not—as if a blind person could receive his sight, a deaf person his hearing, a dead person his life, (the cases are quite parallel) by a persuasion that they saw, heard, and lived—while, in opposition to this false doctrine, it is as falsely as zealously maintained on the other side, That a person may be very well assured or persuaded of the truth of the testimony concerning Jesus, which persuasion or assurance they compare to one end of an arch founded upon a rock, and yet at the same time remain in great doubt concerning his own particular interest in Jesus ; which latter thing they compare to the other end of the fore said arch founded upon the sand—Well, how shall this end also be established ? By your self-denied obedience, say they, by your continued subjection to the gospel. How shall I know this same self-denied obedience, this continued subjection to the gospel, except I know the principle from whence they proceed ? for if I do not bring forth my fruits to the glory of my own Father and God, in the name of the Lord Jesus, as sanctified, washed, justified, and by the Spirit of adoption crying Abba Father, I can never conclude they are proofs of my obedience and subjection to the gospel. These fruits do not flow merely from the relation subsisting between God and me ; but from that relation known : and the fruits are not the means whereby the relation is known, but acknowledged : as it is written, “ Hereby acknowledge we, (not know we, as it is rendered) that we have passed from death to life, because we love the brethren.”

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Take away the knowledge, the certain knowledge of my own personal relation, union, interest, communion with God; and you dry up, at the same time, all the springs of my self-denial and obedience, or painful labour of love: can I obey, unless I love? can I love, unless I am loved, and know that I am loved? Says one, Would to God, I were as certain of my own particular interest in Christ, as I am of the truth of the gospel in general! Did that man know what he was saying, he would have precisely the same assurance and certainty of his own particular interest in Christ, as of the general truth of the gospel: For is it not written, Christ is the end of the law for righteousness to every one that believeth. Believeth! what? even what is there said, that Christ is the end of the law. Do you know you believe or understand, according to the testimony, what you call the general truth? the conclusion is as direct upon you for your own particular interest therein: for they who believe, believe not in general, but in particular; even as no person ever saw the light in general for others, and was blind himself: so no person has any ground to believe there is salvation for others, but he has the same evidence it is to himself. And those people, who say they believe there is salvation for others, according to the gospel, and say they doubt of their own interest therein, do evidently lie; they do not understand what they pretend to believe: for no person can believe without being conscious or certain that he himself in particular believes. They ask you, is assurance of the essence of faith? They might as well ask you, if the sun be of the essence of the sun? for what is faith, but the assurance God gives one through his word by the Spirit? and this being particular in a person's own self, and not in another, he has as much assurance that he believes, when he believes, as that he sees, hears, lives, loves, hates, desires, rejoices, &c. when he is in very deed so affected; which affections he hath no manner of evidence for, but that he is conscious of his being so affected: and yet it is not by persuading himself that he is so affected, that he really is so; but being so affected, it is impossible but he must have a consciousness or persuasion of his being so. Says another, in one of his dissertations lately published, "All faith must indeed include something particular in the nature of it." He

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gives you an instance in the believer of the law and its threatenings, which, says he, "strike, the person in particular, as he himself were the very one pointed at; even so with regard to the gospel he believes—Not that his sins are actually forgiven him, and that he shall be saved—But that there is mercy and forgiveness with God for sinners in general, and that he may be saved," or something to that purpose. Who taught him to say so of a believer of the gospel? not the Holy Ghost: for he says, 1 John ii. 12. I write unto you little children, because your sins are forgiven you for his name's sake—and verse 21. I have not written to you because ye know not the truth; but because ye know it, and that no lie is of the truth.—Says another, the father of his own story, about an official Saviour to all mankind who shall be saved and damned, these words, 1 Cor. i. 30. "Christ made to you of God wisdom, righteousness, &c." are not absolutely to be understood of the saints and faithful at Corinth and other places; but in a qualified sense, Thus, he is made so by office, if you apply to him, he will be made so; not that he is already actually made so; but he is so officially to all mankind sinners indefinitely, their Goel, their kinsman Redeemer, and it is their own fault, &c. or something to the same spirit. God deliver whom he will deliver from such abominations! which are the more dangerous the liker they are to the truth: even as forged money or bills receive all their currency from their being the more exactly counterfeited.—These forgeries and counterfeits of faith had not been mentioned in this place, but for the sake of the truth, which, by their currency, is greatly sunk and debased. If it had been possible, the falsehoods they maintain about faith and the Psalms, &c. had been mentioned without the persons or parties who maintain them at all—and if some find themselves more exactly described than they would wish—if the cap fit them, they are welcome to wear it—if it do not, there is no harm done, they are not the persons meant—But as men, and sects of men have given the stamp and authority of their respective names and sects to their notions and notions, these behoved to be described by such stamps and marks as they were not ashamed to give them. And he ought to be ashamed, who would be ashamed or afraid to expose, as far as in him lies, whatever is found in opposition to the truth of God.

Here

Here observe, notwithstanding the paragraph may appear somewhat disjointed, That though the assurance of faith and the assurance of hope be indeed most justly distinguished, as differing in nature one from another, yet the distinction and foundation of it which some men make between them is evidently weak and ridiculous, being the most foreign thing in the world from the meaning of the Holy Ghost, who does not even insinuate (as those men say he declares) that the assurance of hope is less certain than the assurance of faith, but only that the assurance of hope regards the good thing as certainly to come, which the assurance of faith regardeth as certainly true: so that the assurance of faith, or the good hope through grace is not opposed to, or distinguished from, the certainty, but the futurity only, of the good thing to come, which is equally the object of the hope and faith, and of the hope, because first of the faith: so that the assurance of hope, were there any degrees in the case, is rather an advance upon the assurance of faith, than a lesser or more uncertain thing; seeing, by the grace of faith, whatever good thing one looks upon to be true, by the grace of hope, with equal assurance, he looks for (if absent) to come: so that whatever assurance there was in the faith, there is precisely as much in the hope built upon that faith. Both the assurance of faith and the assurance of hope are found in the Lord Jesus, in whom surely they included equal certainty; and from the application of them both to him, take the meaning of them both as existing by his Spirit in his followers, who have the same spirit of faith and hope with him, their Head and Pattern, concerning whom it is written that he said, "I believed, and therefore have I spoken," 2 Cor. iv. 13. Behold the assurance of faith in him—was the assurance of his hope less certain? "moreover also, my flesh shall rest in hope," Acts ii. 26. Behold the assurance of hope which is founded as certain as God is true, in the assurance of faith.

To conclude, if these loose hints, thrown together in the order in which they occurred, do not make their own apology, it will be in vain to attempt a vindication of them, or of the following book: those who are convinced, and love the cause, will need none; those who are otherways will receive none.

Now my dear friends, and greatly beloved in the bowels of the Lord Jesus Christ, for whom this book and preface are wholly designed, to you, among whom my endeavours in the work and fellowship of the gospel have been mostly employed, even to you in the parishes and neighbourhoods of Fettercairn and Errol, who are of the true circumcision, and worship God in the Spirit, rejoicing in Christ Jesus, who is that Spirit and that Truth, having no confidence in the flesh; and to every reader who is of the same spirit and fellowship in the gospel, wheresoever you sojourn; in testimony of his immortal love and esteem, this present pledge which he could afford, is most affectionately devoted and dedicated, by your humble servant for Christ's sake, who bids you heartily farewell in the Lord. Amen.

Of the SONG of SOLOMON.

AS to the Song of Solomon, it is evidently parallel in spirit and expression to the xlv. Psalm; wherein the Lord Jesus Christ is celebrated as the Father, Brother, Husband and King, as in many other passages of the Old Testament, and the church described as his daughter, sister, and queen, the joyful mother of many children; explained by such passages as these, "He that hath the bride is the Bridegroom—The bride the Lamb's wife hath made herself ready—adorned as a virgin to meet her Lord—who presents her as a chaste virgin without spot or wrinkle, or any such thing, before the presence of his Father with exceeding great joy." What a lofty idea is this given us in the New Testament! how poor and low the carnal sense given by some, while they speak of Solomon and Pharaoh's daughter, with this disadvantage, that it is not by any means the meaning of the Holy Ghost in this place to tell us any thing about Solomon who married Pharaoh's daughter! Is it not plain, that Solomon signifying "Peaceable Perfect" is here taken for the name of the Prince of Peace the Perfect Captain of our Salvation? To say Solomon was a type of Christ in his marriages is an absolute laugh till you have proved it. What! could Solomon's marrying a regiment of strange women,

men, or any strange woman, or any woman, be a type more than any other marriage, of Christ's union with his church, except the Holy Ghost had told us so? That the Holy Ghost, in representing and describing this spiritual eternal union, might use the language appropriated to that holy institution of God, was never denied——And as Solomon's marriage, no doubt, was the most grand and glorious Israel ever saw, he might draw comparisons or illustrations from thence, to set off an infinitely greater glory and marriage, by reason whereof all other glory was glory no more. So that the admirers of Solomon and his earthly glory, on seeing the heavenly, might become as the queen of Sheba, when she saw the manner of Solomon's court in comparison with her own. Thus the Holy Ghost raises the affections of his children, from carnal and vanishing, to spiritual and eternal things. As the Lord afterwards said to his disciples, Behold the lilies of the field how they grow. They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If God therefore so cloath the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will he cloath you, O ye of little faith? Even so here in meditating upon this Song, our spirits, if in the power of the Holy Ghost, will take wing and soar away above all sublunary things to the highest heavens, and there dwell upon the raptures of redeeming love, till sun and moon, like all the glories over which they ever rolled and shined, shall become but spots and clouds of darkness to the splendours of our eternal day.

But that we may not appear to think of soaring without wings sufficient for the flight, it is to be remarked, that Psalm xlv. and consequently this Song, as hinted before, is expressly declared to be spoken of Christ, Heb. i. 8. Consider this, ye who have been accustomed to consider and sing Psal. cxxvii. and cxxviii. not as expressive of that great mystery, the union and love between Christ and his church, but only as songs or sonnets of David's own composition (or if you say, of divine inspiration, you have not helped the matter) concerning a breeding wife, like a fruitful vine in a man's house, and a parcel of thriving children, like so many olive-plants about his doors! O ignorance (of God!) how art thou the mother of devorion to every vanity under the sun? Let them gnaw upon such husks

who have teeth and stomach for them ; and call them, if they choose, apples of paradise. But surely such kind of longings after earthly things do not proceed from health, but disease.— That the Lord and his church are the characters in this wholly divine Song, has indeed been generally acknowledged. And it is manifest, they are represented as two human personages of the most absolute perfection of beauty, holiness, and mutual love, the glory of the whole earth ; the united splendour of whose perfections, beheld in the living glory of their consummate beauty, illustrated and adorned with all the excellencies of the universe, strikes the minds of the true holy devout admirers with the most exquisite sensations of delight ; while they themselves who behold, are changed more and more into the same glory. How different the effect of such a heavenly vision, wherein every feature in the objects of your holy admiration shines forth in the natural living expression, proportion, and harmony of God. How different this, say ye who know, from those fullsome anatomical dissections sent abroad by some Levite or other in the land, from Dan to Beersheba, through the twelve tribes of our Israel, under the notion of expositions of the Song ! Expositions indeed ! in as far as that term may signify exposing of glory to shame. To condescend upon such particulars in their doings upon this Song, as would justify this censure, would be fairly to deserve it. From a persuasion therefore, that the Chief among ten thousands, who is altogether lovely, with his Fair One and Undeiled, are best and most innocently contemplated and admired in that original, inviolable, and divinely sacred dress of living majesty, beauty, and love, wherewith the Holy Ghost hath adorned and crowned them in the day of their espousals, to bloom and shine in this Song, as it stands, in all the glory of God, till the heavens be no more ; from this persuasion it was (I say) that the following paraphrase hath not been allowed to venture beyond the unfolding of a few of the less obvious similies, whereof this Song is one of the largest and fairest constellations in the whole Old Testament.

Now may the Holy Ghost the Comforter and Advocate, taking of the Father's and of the Son's, lead his children into all truth, peace, and joy in believing, patience, humility, meekness, self-denial, sobriety, obedience, hastening us unto the

the coming of our Lord, who is our hope, who will deliver the children of his love from this bondage of corruption, into his own glorious liberty, perfecting our spirits, and changing our vile bodies; that they may be fashioned into the likeness of his own most glorious body, who Himself was in all things made like to us, except sin, that we, in all things, (sin and death in him, and by him in us, being abolished for ever, and cast with hell into the lake of fire) might be made like to him, when we shall see him as he is, being transformed into the same image, from glory to glory, as by the Spirit of the Lord, till we break forth at once in the perfection of his beauty, to shine like the sun in the kingdom of his Father and our Father, his God and our God! so shall we ever be with our Lord; who hath said, Lift up your heads for your redemption draweth nigh—Behold I come quickly. Amen! Even so come, Lord Jesus. Amen.

Fettercairn, 19th Oct. 1766.

JOHN BARCLAY.

A LETTER to R. M. concerning the
ASSURANCE of FAITH.

Dear S I R,

YOURS I received in course of post with great eagerness, being always revived when I see your hand, and refreshed with the accounts of your welfare; being very much persuaded that the Father of mercies, the God and Father of the Lord Jesus Christ, hath written Welfare on all the dispensations of his hand to you, as the distinguishing and well-known mark and seal of all things to his own chosen and called; who are taught of his Spirit to know the things that are freely given to them of God, though the world, lying in wickedness, know nothing of the matter; but the Spirit searcheth all things: the Spirit is the true light discovering the darkness, and is itself discovered of none but those in whom it dwells, who are made light in the Lord, and know the joy which the world intermedleth not with, the peace of the children of peace, being peace with God through the blood of Jesus,

sprinkled in silence, by the Holy Ghost, upon their consciences ! how can the world know it, give it, or take it away ? Theirs is the new name ; theirs is the white stone, which no man knoweth save he that receiveth it ; they eat the hidden manna ; they drink the quiet waters of the well of living water, springing up within them to eternal life---Can they be the children of God, without the Spirit of adoption, crying Abba Father ? Can they cry Abba Father, without the Spirit bearing witness to their spirits, that they are the children of God ? how are they the children of God, but by faith in Jesus Christ ? before they believed, were they not by nature children of wrath, dead in trespasses and sins, without God, without Christ, without hope in the world, strangers from the covenant of promise, unknowing of the new testament in the blood of the Lamb, enmity against God in their mind, even as all others, of their father the devil, whose lusts they fulfilled.

Without faith it is impossible to please God. Whatsoever is not of faith is sin. Can there be any faith but the knowledge of the Father, and the Son whom he hath sent, whom to know is the true God and eternal life ? If any man have not the Son, the same hath not the Father. Can a man have the true God, without the Father and the Son ? but if any man have the Son, the same hath the Father also. Is not this knowledge of the Father and the Son, only by the revelation which is by the Spirit of the Father and the Son ? Is not this the true God and eternal life ?---O Father preserve thy little children from idols.

If any person know not God the Father, Son, and Spirit, the three in Heaven, that are One God, as manifested in Jesus Christ ; does that person know God at all ? Where does the glory of God shine, but in the face of Jesus ? Is not he the brightness of his Father's glory, the express image of his person ? Is not this the great mystery of God and godliness, God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world ?---As said before, have we any revelation of this God, thus manifested, but by his own Holy Spirit, of the Son revealing the Father ? have we any revelation by this Spirit at all, but in his written word ? Faith cometh by hearing, and hearing by the word of God :---does this speak of our preachings, or not rather

rather of the holy men of old? only of the holy men of old's preaching, who spoke not of themselves, but as they were moved of the Holy Ghost. Thus the word of the Lord came to Moses, and to the prophets: and they who were ordained to eternal life, then believed, by hearing the word of God, in the mouth of Moses, and the Prophets. But now God hath spoken by his Son, and by all his Apostles, and by none else. Was it they who spake, or the Spirit of their Father within them? They to whom God spake by Moses and the Prophets, shall be judged by the words of Moses and the Prophets: But the words which Christ hath in these last times spoken, these shall judge us, and not Moses and the Prophets.—Let us then no more know Christ after the flesh, but after the Spirit.—Try the spirits, whether they be of God: Hear the testimony of God for his Apostles; He that receiveth you, receiveth me; he that rejecteth you, rejecteth me. Were not they set for the defence of the Gospel? Could they say any thing against the truth, but for the truth; saying, in truth, and in the Holy Ghost, “Beloved, we are of God; every one that is of God, heareth us; every one that is not of God, heareth not us: hereby know we the Spirit of truth, and the spirit of error.”

Is any Scripture of the Old Testament of private interpretation? Has not the Spirit of God given, by his Apostles, the public interpretation of all the promises, prophecies, types, services of the old dispensation? Why then have the whole sufferings of Christ and following glory, in all the ministration thereof by the Spirit, in the Head, and in the members, been made of none effect to multitudes, who have got the experiences, as they call them, of David, of Heman, and Asaph, poured as the gall and bitterness of death upon their hearts, from the mouths of their leaders, instead of the consolations of the Holy Ghost, which are ministred by the Apostles to the called of God, who are taught to know that all those deeps calling unto deeps, miry clays, water spouts, terrors of the Lord, troubles, hidings of God's face, were the judgments of Jehovah, resting, for a light to the nations, upon the Lord of David, and Son only according to the flesh? Thus all the iniquities going over his head, Psalm xl. ashes for bread, Psalm cii. are expressly applied by the Holy Ghost to Christ; see Heb. i. and xth chapters. Peter, John, Andrew, or Thomas, are no Apostles, nor exam-

ples to us, till they receive the power from on high. Whatever therefore be, in our opinion, the meaning of any passage in the whole Old Testament, except it be supported by the Holy Ghost in the New, we have surely missed it; and we are so far from being led by the Spirit of Christ, that we are returning again to the beggarly elements, and making void the grace of God; yea, making God a liar:—But let God be true, and every man a liar!

I know nothing of the creation of all things by God, but only by his testimony in his Word. By faith we understand that the heavens and the earth were made by the Word of God, even by Jesus, John i. Heb. i. Nothing of Adam—the commandment—the sin—the death—according to the manner; Gen. iii. Rom. v. imputed—enmity of heart—expressed in every thought, word, and deed of the unbeliever, who is flesh—See the meaning, Gen. vi. 3, 5, 6. Nothing of the law, the wrath, the impossibility of being justified by the deeds of the law; nothing of all these do I know, but by the Word alone; nothing of the character of God, but by the Word, as before; and so nothing of God at all, not even as Creator and Preserver, but by the Word. Heathens called their Jupiter, &c. the King of heaven, Creator and Preserver, Just, &c. what was that, but taking the most holy things, and giving them to the dogs? yea, their gods were just devils, and no more, nor less; and yet we are told all nations acknowledge a God, and we know him by the light of nature. Any notion or view of God, that leaves out the knowledge of God as the Creator, the preserver in Jesus Christ his own Son, the Redeemer in whom he is well pleased, the end of the law for righteousness to the person's own self who thus believeth, made of God to him wisdom, righteousness, sanctification and redemption, in the same view, truth, and evidence of the like precious faith as the Apostle Paul had and fellow Apostles; any view or notion of God other than theirs, who had boldness before God by the blood of Jesus, is not the view or knowledge of the true God, but of a devil, whom the person ignorantly worships.—They know, they acknowledge no God; but the devil, the god of this world, who ruleth in the hearts of the children of disobedience, having blinded their minds, and hid the gospel from their view*; they are rank atheists in their hearts: for the

* 2 Cor. iv. 3, 4.

knowledge of God, is not the joining so many letters together in a word or name, as God, or Lord, no, nor Father, Son and Holy Ghost. Satan may be worshipped under those names, as effectually as of old under those of Baal, Jupiter, Beelzebub.

Now, my dear friend, as I know nothing of God at all, nor God's way, but purely by the testimony of Himself, in the word of God, the understanding of which also is his own operation; in this word of God, then, as spoken expressly, without a parable or vail, by the Apostles, in great plainness of speech; and not as Moses, who also was faithful, according to the purpose of God, in his service:—I say in the writings of the Apostles, I see the same assurance that the law is fulfilled in Christ, as ever it was broken in Adam; and that he was appointed and upheld a figure of Christ:—I see the same evidence precisely, that the law is fulfilled for me, even for me myself, by Jesus, as that there is a law at all; the same evidence that I am passed from death to life, as that ever I was under a death, and needed a life; the same evidence, precisely, that Christ is made to me of God, wisdom, righteousness, sanctification, and redemption, as that there is a God at all, and I needed these things. I have neither more nor less than the testimony of the Holy Ghost, for the one, and for the other.—Christ is the end of the law for righteousness to them that believe—How do you know there is a Christ?—and a law?—Will you tell me you believe it? well, do not you mean you know it; and that believing is to know a thing on testimony? if you will not allow me to call in question your knowledge of Christ, and the law, because you believe, that is, know, and are sure there is a Christ, and a law on God's testimony, why should I call God true in his testimony concerning Christ and the law, and call Him a liar in the following conclusion which he has made, namely, that Christ is the end or perfection of the law for righteousness to them that believe?—I believe God has given me to believe, and therefore to know that Christ is the end of the law for righteousness to me.—I have the same assurance that I shall shine like the sun in the kingdom of my Father, for ever and ever, as that any of the Prophets or Apostles shall; nay, as that there is a kingdom, or Father at all: for to believe, is to be born again of God, John i. 12, 13, 14. and those who

who are begotten again to the lively hope, thro' the gospel, are preserved by the power of God, thro' faith unto salvation.

Let no man, let no devil deceive us, then, with vain words. Can a man have an interest in Christ, without the Spirit of prayer; or does the Advocate make any intercession, or perfume any prayers, but those which he hath moved by his own Spirit, the Spirit of faith and love, saying, thou art no more a servant but a son? draw near therefore by the new and living way to your Father. No man can pray, without knowing God, and calling upon God as his Father, even Father in Christ; for there is no other God and Father spoken of; otherwise the devils might cry Father, for God created them; and unbelievers, who are one spirit with the devil, for they are preserved, and have their comforts, but have no part in Christ therefore, John viii. 44. To say that a person can call on him on whom they have not believed, and to call that prayer, is it not to call God a liar, Romans x. 14. James i. 5, 6.—Can a person have a lot in Christ, and call him accursed, at the same time, in their addresses. Now, who calls him accursed, but who calls God a liar in the testimony he hath given concerning his Son? 1 John v. 10—Now, does not every prayer, that I may obtain an interest in Christ, be regenerated, &c. infold in the bosom an express calling God a liar, and Christ accursed, in as much as it implies I believe not God, but call him a liar, seeing I believe not? can a person be a child of God, and not have love to God? now, if we love God, what must be the spring of it? Is it not God's love to us shed abroad in our hearts by the Holy Ghost, even God's perfect love, or good pleasure in us, thro' Jesus Christ: 1 John iv. 8. to the end—Can God's love, unknown, be the ground of my bringing forth the fruits of love? see the parable, Luke vii. of the woman who loved much, because much was forgiven her.—We cannot love God for his hidden purposes, otherwise we might have loved God, while we were enmity against God; before God's love, or good pleasure in us, thro' Jesus, was shed abroad in our hearts by the Holy Ghost, Romans v. 1—11: for then God had a hidden purpose of love to us, and loved us with an everlasting love, in his Son; therefore, with loving kindness he hath drawn us.

Are we called upon, and taught of the Spirit, to do what-

soever

soever we do, to the glory of God, to the Father, in the name of the Lord Jesus Christ?—Are all the Epistles directed by the Holy Ghost to the saints and faithful?—Can they be of any benefit to the saints and faithful, if that point be left out, that they are the saints and faithful? If I do not know that I **am** redeemed by the blood of Christ, a temple of God, a child of God; how can I walk worthy of God, to all well pleasing as a child; glorify God in my soul and body, which are not my own, but his? Can one hit the mark, without seeing it? In short, where the Spirit of God does not make manifest to the spirit, that the person is the child of God, the Holy Ghost can have no power; there is no communion with the Father and Son by the Spirit. Making your calling and election sure, is spoken to those who are already described by being partakers of the Divine nature, having obtained the like precious faith with the Apostles: and the meaning cannot be, to make it sure as to God, for that were to deny the faith; nor to the persons themselves, for they are declared, Eph. i. 3. blessed and accepted in the Beloved. The meaning then must be, shew your calling and election sure, or shew your sure calling and election by your good fruits—let the tree be made, that is, proven, as by witnesses, good, by the fruits, John xv. 16, 17. Let your light shine, that it may appear ye are the children of your Father in heaven. The fruits of the Spirit manifest, Gal. v. 22.

You may see in what view I look upon all books, now, save the book of God's judgment alone: and therefore, in what view I look upon my former self, when I was given to those things in the days of my enmity, and upon your books which you recommend, whatsoever they are, they are nothing to me; but the Apostles of God only:—not that I despise the word of God, because a man speaks it, or writes it; God forbid: all I mean is, that Christ's sheep hear their own Shepherd's voice only, and not the voice of one another; and till they hear the sound of his voice, so as that they can distinguish it in any mouth or book, they find no benefit, remembering that their Lord had spoken before by the mouth of his holy prophet, concerning this present infallible system of truths which he hath now given them by his Apostles,—“Bind up my law, (my law of love;) seal my testimony among my disciples.

ples.—To this law, to this testimony! if they speak not according to these, there is no light in them." No morning, no dawning of faith in their hearts—they are in darkness still.

Thanks be to God, the Father of lights, from whom cometh every good and every perfect gift, with whom there is no variableness nor shadow of turning, for his unspeakable gift, Jesus Christ, the true light, that whoso believeth in Him, might not walk in darkness, but have the light of life! thanks, eternal, universal, by the whole church, to Him who hath brought us from darkness to light, from the power of Satan into the Kingdom of his own dear Son! to whom be glory for ever and ever Amen. The Three who bear record in heaven fill your heart. Adieu.

———*If the Lord were pleased to kill us—he would not have shewed us all these things, nor would at this time have told us such things as these.* Judges xiii. 2. to 23.

John Barclay

E R R A T A.

Discourse on the Psalms, page lvi. line 23. *for* wherewith He shall be called, *read* wherewith She shall be called. See Jer. xxxiii. 16.

Song XXV. page 43. some copies want a line in verse 3. which should read as follows.

- 3 Feel we no more, now, our enemies harming us,
Swimming in oceans of love overwhelming us;
Lost in our God, we do roll in his bosom, yea,
Round all eternity, blowing in blossoms gay,
Paradise dwell we in, blooming in glory all,
High halleluias singing, adore we all.

Song LXIII. page 97. wants the 4th verse. See it in p. 287.

Song CLXIV. page 250. verse 4. line 1. *for* the present; *read* thee present;

Song of Solomon, chap. vii. p. 432. verse 3. line 5. *for* The neck's *read* Thy neck's.

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SPIRITUAL SONGS,

COLLECTED FROM THE

HOLY SCRIPTURES.

I. *The great Trumpet shall be blown.* Isaiah xxvii. 13.

BLOW the trumpet, blow it high;
Sound the Gospel far and nigh;
Cry aloud, and spare no man;
Cry as loud as e'er you can;
Cause the race of Adam know,
(See them wand'ring to and fro!)
How they wand'red all astray,
From the holy happy way.

2 Tell them how the Shepherd good
Left a-while the throne of God,
And became a worm on earth,
To deliver men from death.
Death he slew, by tasting death;
Wrath remov'd, by bearing wrath;
Then, by his own pow'r releas'd,
God declares himself well-pleas'd.

3 God declares the pris'ners free;
For the Surety paid their fee,
Paid their fee, and got discharge;
Now he cometh to enlarge,
To enlarge his prisoners:
Bless'd is ev'ry soul that hears!
Freedom rushes thro' the ear;
They are bless'd by him who hear.

- 4 God is faithful, just, and true,
When he gives the mercy due,
Due to the Redeemer's blood.
(Spread the joyful news abroad !)
Ho, behold ye, young and old,
Poor and rich, and all, behold,
Male and female, high and low,
God will no distinction know.
- 5 See, ye blind, and who have eyes;
Hear, ye foolish, and ye wise,
Harlots, hypocrites, and knaves;
Jesus any creature saves.
Are ye creatures under heav'n,
So is the commandment giv'n;
Be ye what ye will, or can,
Hear, and live ye, ev'ry one.
- 6 For if yet ye're out of hell,
Joyful news to you we tell,
Jesus shed his precious blood;
God approv'd th' atoning flood;
You are washed if you know,
All for you the streams did flow
From his pierced heart and side;
There he wash'd his elect bride.
- 7 Have you known the great Bridegroom?
Then are your espousals come;
Have you known him and his voice,
Let your spirits then rejoice:
You and he are one in spirit;
God in him you shall inherit.
Where's the enemy can roar,
That he vanquish'd not and more?
- 8 Hath he told ye of the law,
How ye lay beneath its awe?

- Hath he told ye of the sin,
How ye liv'd conceiv'd therein?
How the sin, by imputation,
Came on you to condemnation,
Came thro' Adam by his fall,
Upon Adam's children all?
- 9 Hath he told ye of your heart,
Wicked all and desperate,
That it is but enmity
'Gainst the God of love on high?
That your thoughts, and words, and deeds,
Are abominable weeds,
Springing from that bitter root,
All mere sin, without dispute?
- 10 Has he stopt your guilty mouth,
By the force of weighty truth,
That you cannot say a word,
Stricken speechless by the Lord,
Circled with a fiery wall,
The center of his terrors all;
Wrath above you, wrath below,
Wrath on every side you go?
- 11 No escaping from the fire,
No enduring of his ire;
Justice has you in her bow,
Fixed soul and body now,
Pointed like a drawn arrow,
To the mark of endless sorrow;
No relief by any doing,
No relief from utter ruin;
- 12 No endeavours will be bless'd,
God himself will not assist.
No entreaties, cries, nor tears,
No expostulating pray'rs,

No compofure, deed, or form,
Of a covenanting worm,
No resolvings to be better,
Will at all amend the matter.

- 13 But, behold the way of God!
Now the Righteousness is show'd!
Righteousness by God ordain'd,
Righteousness by God sustain'd,
Which so dear to Jesus cost,
Given by the Holy Ghost,
Without any deed of thine,
Absolute and all divine!
- 14 Do you hold the record true,
All therein is sure to you;
You are saved thro' your faith,
Thro' the thing the Spirit saith;
Saved thro' the precious blood
Of the spotless Lamb of God:
God is holy, just, and true,
In forgiving all to you.
- 15 For if there be any truth,
In the holy Spirit's mouth,
See we just the same precise
Testimony open lies,
That the law is now fulfill'd,
In the blood of Jesus spill'd;
As that e'er the same was broke,
By Adam starting from the yoke.
- 16 Know we sin, because he said it?
And the law, that he hath made it,
Purely by the same record
Of the true and faithful Lord?
Then we're freed from condemnation,
And assur'd of our salvation,

- Who believe the holy Ghost,
Ev'n as sure as we were lost.
- 17 For the very light whereby
I'm convinc'd of enmity,
Enmity, and dreadful wrath,
Shews the true and blessed path,
Ev'n Jesus Christ, the perfect end
Of the law, to you, my friend,
If you shall believe him so:
All are justify'd who know.
- 18 Then let all who know the grace
Shining out in Jesus' face,
Walk according to the light,
Worthy God with all their might;
Crying daily, Abba, Father,
High rejoicing in his favour;
Boldly by the blood of God,
Drawing near to his abode.
- 19 Drawing nearer still and nearer,
Shining clearer still and clearer;
Go ye forward in his strength,
Till you see the Lord at length.
Gideon-like, proclaim aloud
Ev'ry sounding note of God!
All away your pitchers throw,
And alarm Jehovah's foe!
- 20 Sound your trumpets, sound them high!
Wave your torches thro' the sky!
Flourish thro' the hostile hosts!
(All the pow'r's the holy Ghost's!)
Glorious let the Gospel shine!
For the Gospel's all divine!
When your battle's fairly won,
You shall shine like yonder sun!

II. *Blessed are they who hear the Word of God, and keep it.* Luke xi. 28.

WHEN first the holy Ghost was giv'n,
And in my breast began to reign,
He purg'd me from the corrupt leav'n,
And sounded thro' my heart this strain,
"Hold communion, communion with thy Lord;
"Hold communion thro' his word."

2 His Word sinks down as ev'ning dew,
Distilling meek on parched fields;
Bringing his purpos'd love to view;
It ev'ry where refreshment yields. Hold, &c.

3 As spring the flow'rs in garden-soil,
Prepared with assiduous care;
His Spirit takes the gard'ner's toil,
Spreads out the Word in blossoms fair. Hold, &c.

4 He sows the flowings of the snow;
The snow falls down on downy wings,
Where'er he says, ev'n there they flow,
And do whate'er his counsel means. Hold, &c.

5 He sifteth small the dewy rains;
The dewy rains his will obey,
Soft-watering the hills and plains:
Minute'st drop ne'er went astray. Hold, &c.

6 He driveth on the furious storm;
He wings the whirlwind's fiercest way:
The storms and whirlwinds rough, perform
Their course in his appointed way. Hold, &c.

7 He forms the thunder's hideous din;
He forms the lightning's fiery glare;
He says, "Be gone!" and they are gone:
His Word they finish in the air. Hold, &c.

- 8 No thunder loud, no lightning-flash,
No dewy rains, no flowing snows,
No storms, no winds impetuous dash;
No word, but on his errand goes. Hold, &c.
- 9 The blowing furnace in the fire,
Melteth the hardest metals down;
Ev'n so, the Word, at his desire,
All melts the hardest heart of stone. Hold, &c.
- 10 The hammer, dealing daunting blows,
Breaketh in pieces, makes, and mars;
The Word in diff'rent fashions throws
Hearts, as the hammer iron-bars. Hold, &c.
- 11 The found'ry tries all kinds of ore;
The precious sep'rates from the dross:
The Word, God's found'ry, trying fore,
Brings some to gain, and some to loss. Hold, &c.
- 12 The winnowing fan, on dusty floor,
Sends forth a purifying blast:
The Word of God all winnoweth pure,
Final dismissal giving fast. Hold, &c.
- 13 The wheat falls down in chosen heaps;
The frothy chaff is blown astray;
The wheat he in his garner keeps;
To fire he throws the chaff away. Hold, &c.
- 14 The bolt is for the bolted meal,
The flour it sifteth from the bran:
His Word he made for sifting well:
Sifting, it sifteth man from man. Hold, &c.
- 15 A searse made of the finest lawn,
Is us'd for searasing powders small:
His word it searseth ev'ry one;
To their own place assigning all. Hold, &c.

- 16 That all the foul may stay behind,
The milk is strained thro' a cloth :
God's Word it straineth ev'ry mind ;
The foul he loatheth as a moth. Hold, &c.
- 17 True sealed weights God loveth well ;
As you weigh things, God weigheth you :
His Word's his weights, seal'd with his seal,
Distinguishing the false from true. Hold, &c.
- 18 The Shepherd marks his proper stock ;
Upon their ears his mark they bear :
God marks his own peculiar flock ;
His Word abides upon their ear. Hold, &c.
- 19 God rends a channel thro' the rocks,
In which the mighty rivers go :
His Word's the channel for his folks,
In which their whole affections flow. Hold, &c.
- 20 The earthquakes heave the mountains vast,
And overthrow their monstrous bulk :
God's Word lays all the wicked waste ;
No corner find they where to skulk. Hold, &c.
- 21 Tremendous tempests on the seas
Confound the proudest ships that sail ;
Before God's Word so Satan flees,
Astounded to the lowest hell. Hold, &c.
- 22 Till deeps arose to kiss the clouds,
The wat'ry vengeance came of old,
Tumultuous gushing down in floods :
Against the Word the men were bold. Hold, &c.
- 23 God's Word, they, and themselves abuse,
On Sodom and Gomorrah's plain :
God's indignation hot pursues,
In deluges of burning rain. Hold, &c.

- 24 In council with the devils join'd,
They with the devils shall be bound,
Who stand against the Word combin'd;
God's crushing wrath shall them confound. Hold, &c.
- 25 Who yielding to the Word comply,
Are bound to God in chains of love:
God lives, and they shall never die,
But ever reign with God above. Hold, &c.
-

III. One Thing is needful. Luke x. 42.

- T**HE one eternal needful good,
For fallen Adam's race,
Is Jesus Christ the Son of God,
The measure of his grace.
- 2 The Father's glory all doth shine
Full bright in Jesus' face,
Justice and holiness divine,
Truth, mercy, grace, and peace.
- 3 His word of peace into my heart,
He sent in love and pow'r:
His knowledge is my better part;
My portion evermore.
- 4 Thousands of silver, yea, and gold,
I reckon all but loss:
To me salvation manifold,
Doth flow from Jesus' cross.
- 5 For there, he paid the ransom good,
Me to redeem from hell:
And there, he wash'd me in his blood,
That I with him might dwell.
- 6 Now his own everlasting love,
Which saved me from woe,

- Shed down on me from him above,
To him again doth flow.
- 7 All worldly things are idle toys,
Away which quickly fly :
Who trust in those accursed joys,
Shall perish finally.
- 8 But Christ is made of God to me
Wisdom, and righteousness :
In God he me doth sanctify ;
He my redemption is.
- 9 For my redemption, in his grace,
My King comes from above :
Before the brightness of his face,
This world away shall move.
- 10 But oh ! his sweet eternal word,
Is heav'n within my soul !
Thy word within my bosom, Lord,
For evermore shall roll.
- 11 The earnest of thy heav'nly grace,
The foretastes of thy love,
Do make me long full to possess
My heritage above.
- 12 My heart inflam'd with strong desire,
Led captive by thy charms,
To thee, my Lord, would fain aspire,
And breathe into thine arms.

IV. *To Christ Jesus, by whom were created all things, visible and invisible; and by whom they consist. Col. i. 16.*

- L**O! all thy works proclaim aloud
Thy blessed name, O Lord:
And shall thy saints be over proud,
Their tribute to afford!
- 2 The sun, the moon, the stars of light,
Above us as they roll,
From day to day, from night to night,
Resound from pole to pole.
- 3 The earth re-echoes to the skies,
The winds the notes prolong;
The swelling surges as they rise,
Roar rough to bass the song.
- 4 We hear thee sounding in the storm,
And rushing in the hail:
The furious flames thy will perform,
At thy command assail.
- 5 We own thy thund'ring chariot-wheels,
When bursting clouds give way;
Th' amazing flash thy name reveals,
When glancing light'nings play.
- 6 Who binds the floods in icy chains,
Then gives the word to flow?
The Father of the vernal rains,
Who wings the drifted snow.
- 7 The Lord who rules the raging floods,
The rapid winds confess;
Who spreads the heav'ns with woolly clouds,
Then bids them quick disperse.
- 8 They move, they burst away, they fly,
Like coursers from the goal,

And leave a clear expanded sky :

O God, thou dost the whole !

9 Thou strew'st the fields with glist'ring dew,

Then speedy wings are giv'n ;

When morning suns their strength renew,

The pearls remount to heav'n.

10 Thy genial spirit in the sun

Impregns our mother earth,

Whose teeming womb calls out anon

For show'rs to help the birth.

11 Soft come the show'rs ; forth bursts the Spring,

To suck the fost'ring dew,

The rains to view her beauties bring,

And blossom'd glories shew.

12 The painted daughters of the grove,

By millions on the wing,

Crowd all around, inspiring love :

The hills and vallies sing.

13 Lo ! like a blooming bride array'd,

In robes of velvet green,

Bright Summer comes in virgin-pride,

Of flow'ry tribes the queen.

14 She flows along, led by the breeze,

Displaying all her charms :

Her bridegroom-sun rejoicing sees,

And darts into her arms.

15 How veh'ment, veh'ment is th' embrace !

The Autumn comes apace,

With blessings fraught for human race,

Our sorrows to solace.

16 Our sorrows vanish as a dream,

Lift loud your voice, and sing !

For us ten thousand blessings stream,
From our perennial Spring !

- 17 Our King governeth all above,
Governeth all below,
Our King governeth us in love,
And makes our joys o'erflow.
- 18 His hand he opens, and bestows
His bounties upon all;
But nought that lives such favour knows,
As doth to man befall.
- 19 Bless'd be the man, and bless'd his taste,
That love with love repays :
He feasts with God, a welcome guest,
And sings eternal praise.
- 20 O praise the Father, praise the Son,
And praise the Holy Ghost;
The God of love, the Three in One :
Sing loud, ye heav'nly host.

V. *God is Love.* I John iv. 16.

THAT God is Love, a lofty theme ! I sing :
O may I rise upon the Spirit's wing,
And see creation issuing from his hand,
With all the hosts his empire doth command !
His high eternal counsel stands in love ;
And holds them all in bands that cannot move :
He made them all ; he made them wholly good :
His goodness all his works proclaim aloud :
For God is love : in love he made them all :
Love will be glorify'd in great and small.
Love is an ocean, bounded by no shore ;
For this good angels sing ; for this the fallen roar :

For love design'd the universe so fair,
 With all things that contained therein are,
 Whether inanimate, or animate,

Love to enjoy, or to communicate.

That all his saints might drink, rejoicing on,
 He pour'd the floods of pleasure round his throne.

If Lucifer with his rebellious crew,

Who so were made in love, from love withdrew, 20

And scorn'd to live dependent on their God ;

In love, he banish'd them from his abode ;

Yes, banish'd them from his abode, in love,

Because they thought to make a breach above ;

A breach in love, among the sons of light ; [night :

Wrath therefore bound them hard in tenfold chains of

For what is wrath, but love provok'd, wrought high,

To keenest flames of smoking jealousy ?

Against the Sun of love and glory set,

If desperadoes rush into a pit, 30

Refusing to behold his healthful beam,

He wraps them round in flames of wrath and shame :

That all the sons of God might love and fear,

And know, a breach in love he will not bear.

In love, he bade his blooming Eden rise ;

That Adam and his sons might know the prize.

The serpent heard the kind design of love,

And then began his stratagems to move,

To sow division in the heart of man-----

Division from God's one infinite plan. 40

In evil day, alas ! the guile prevail'd,

And man because of indignation wail'd :

The indignation, first, a drizzling show'r,

Before the mighty floods broke loose devour.

Their eyes now open'd to behold their shame,

They dread the vengeance, and the fiery flame :

Conscious,

Conscious, suspecting, trembling at their sin,
Deep conscience-smitten, they sink, they die within.

So have I seen the lark, on chearful wing,
All briskly in the sun-beams soar and sing---
Sing praise to God, till shadow'd by a cloud,
She droops, sings dumb, and lows upon a clod,
In terrors waiting till the heavens fall :
So man is fallen, sunk, and lowring all !

“ Ye angels, and archangels, lo, give heed,
“ Which of you all will downwards wing your speed
“ Downwards to earth, and there become a man,
“ To save your brethren ? save them if ye can :
“ Fulfil my broken law, and die the death,
“ Bearing the fulness of almighty wrath.”

If thus Jehovah had express'd his mind,
Before the hosts around his throne that shin'd,
Profoundest silence must have fill'd the place ;
Or if they spoke ; with many a sad alas,
Perhaps they might have broke their silence thus ;
“ Eternal Father, King, behold thou us---
“ Behold us ready to fulfil thy will,
“ To outmost bound of earth, or outmost bound of hell ;
“ We fly as whirlwinds in a tempest fly,
“ Or furious flames along the burning sky :
“ Unchain thy prisoners in the pit, we'll fight,
“ And drag them thro' the flames with all our might.
“ But who are we, Lord, who are we, that we
“ Should stand a moment, unupheld by thee !
“ How could we then sustain the fierce assault !
“ Or make a recompence for any fault !
“ Before thy footstool, lo, behold, we bend ;
“ For man's redemption send whom thou wilt send.
“ If thou shalt bid us die, behold we die,
“ But cannot bear thy wrath, O thou most High.”

80
“ My

“ My wrath you cannot, shall not bear, Amen,
 “ Your loyalty approv’d is fully seen :

“ Yet surely, man shall my redemption know ;

“ For God is love : in God compassions flow.”

“ Amen ! my Father,” said the Son, “ Amen !

“ O’er me let all thy fiercest fury reign !

“ I’ll dive into the deepest ocean of thy wrath,

“ And for the blessing praise thee in my death ;

“ Yea praise thee in my life for evermore,

“ When all thy seas of wrath shall cease to roar.” 90

Hosanna to the Prince of life and peace,

God’s chosen channel of redeeming grace !

He said---he came---he died---he rose again,

And full display’d the love of God to men.

So when at first the night o’er chaos hung,
 He said, “ Be light :” and light around him sprung.

The light he gathered in the sun around :

The light of love is in the Gospel found.

The bridegroom-sun rejoiceth in his race :

And he rejoiceth in the gospel-grace. 100

The sun is light to all who see the same ;

And he is light to all who know his name.

The sun was made the source of light by God ;

And he the only light that God hath show’d.

If unenlightened by the sunny beam

Any remain, they have no eyes in them :

If unenlight’ned by the holy Lamb,

They know not him, nor God from whom he came.

If into darkness you shall run away,

You hate the Lord, and hate the light of day. 110

The day consumes the darkness of the night ;

So God consumes the men who hate the light :

They in the love of God refuse to shine,

Therefore in wrath of God they burn and pine.

Know,

Know, all above, and know ye, all below,
That God is love! ye faints, and damned, know!
That God is love! aloud the anthem sound!
That God is love! let heaven and hell rebound!
That God is love! Amen, for evermore!
That God is love! adore! adore! adore!

120

VI. *Sin is the Transgression of the Law.* 1 John iii. 4.

- T**HE King eternal made the law,
He made it for his sons;
To keep their spirits in his awe,
To keep them shining ones.
- 2 But ah! their glory made so bright,
Was soon to darkness turn'd;
The sons of day, now turn'd to night,
In shades of darkness mourn'd.
- 3 Black were the shades, the sorrow deep;
By sin they both began:
He threw all head-long down the steep---
And plung'd in wrath the man.
- 4 Thus fares the one, whoe'er he be,
Who lifting high his hand,
Plucks up the fence of liberty,
And breaks the high command.

VII. *Christ hath redeemed us from the Curse of the Law,*
being made a Curse for us. Gal. iii. 13.

“**I** HOLD you in my deadly paw;”
So said the dragon-fiery-law;
“I’ll from your body tear your soul;
“And make you in my wrath to howl.

18 *The Law curseth us ; but Christ bleisseth us.*

- “ In torrents I will pour my fire ;
“ And drench you in my deepest ire :
“ ‘Then to my den will bear away,’
“ Against the dreadful judgment-day.”
- 2 “ ‘Thou shalt not in the least injure
“ A faint, whom I have washed pure ;’
In love reply’d the Son of God,
“ For them I yielded all my blood,
“ And answer’d all demands of thine,
“ And sealed them for ever mine ;
“ And they shall dwell in love for ay,
“ And hail me at the judgment-day.”
-

VIII. *God hath appointed his Son Heir of all things.*
Heb. i. 2.

- W**OULD you desire to know that One,
Whom prophecies of old,
According to Jehovah’s plan,
The Saviour have foretold ?
- 2 The holy Spirit thus describes
The high eternal Son,
By whom the fair created tribes
In borrow’d lustre shone.
- 3 For they by him created were,
And called by their names :
He reigns the sole appointed Heir,
And all the kingdom claims.
- 4 The Father him decreed to be
The Lord of all his grace :
The fountain and the stream is he
Of all our happiness.

- 5 Blessed be he for evermore,
The pure atoning Lamb,
Who came our freedom to restore,
And wipe away our shame.
- 6 When Adam was betray'd to sin ;
No more the bond of peace ;
The shame and bondage flowing in,
O'erwhelmed Adam's race.
- 7 In Adam help remained none,
His nature all to wreck :
According as the fire hath done,
The children must partake.
- 8 The law was perfect every whit ;
The law must be fulfill'd ;
But Jesus was the end of it,
Therefore his blood was spill'd.
- 9 Lo he, the second Adam, shines,
The light, the life, the grace :
In him the righteous Father reigns
The God of love and peace.
- 10 The sin and death are flown away ;
The darkness is no more :
The Son is our eternal day !
Ye sons of light, adore !
-

IX. Adam the Fountain of Sin and Death to his ; Christ the Fountain of Righteousness and Life to his., Rom. v. 12.

AS Adam sinn'd and died,
With all mankind in him ;
So Jesus crucified,
Aton'd for Adam's crime :

20 *A Comparison between Adam and Christ.*

- 2 Yea, fully magnified
The holy law of God;
That justice satisfied
Triumphed in his blood.
- 3 Peace, peace aloud proclaim ye,
To every thing that lives!
Believe, or God will damn ye *;
He's saved who believes.
- 4 Believing is ordained,
The way of having peace;
Believing Christ sustained
The cause of righteousness.
- 5 As death and sin have reigned,
Have reigned over all,
By one alone who sinned,
Destroying great and small.
- 6 So life and righteousnesses,
Do flow to every one,
Whom God the Father blesses,
By Jesus Christ alone.
- 7 As sin and death possess us,
When coming in the flesh,
And still the more oppresses us,
Until the Lord refresh:
- 8 So righteousness is given,
Accompany'd with life;
And we are heirs of heaven,
When children of belief.
- 9 As Adam's state and nature
Entailed come on us,
By will of our Creator;
And so we bear the curse:

10 So

* He that believeth not shall be damned. Mark xvi. 16.

- 10 So he becomes partaker
With Jesus Christ, who lives
By love of God his Maker;
And thankfully receives.
- 11 As never child of Adam
Began to be at all,
Until the Lord had call'd him,
And quickened by his call:
- 12 Thus verily the case is,
With every child of God,
Before they know his graces,
Born of his Spirit good.
- 13 As sin and death o'erflowing,
O'erflowed for a while,
While we were undergoing
What came thro' Adam's guile:
- 14 So grace to life for ever,
Thro' righteousness o'erflows,
By Jesus Christ, believer,
For thee who died and rose.
- 15 Now shalt thou then believing,
That he did this for thee,
And all his love receiving,
Refuse to bow the knee?
- 16 O never! never! Jesus,
Let us refuse our love,
To thee who lov'd and sav'd us,
To all thy joys above!

X. *Except a Man be born again, he cannot see the Kingdom of God.* John iii. 3.

EXCEPT thou be new-born,
The Lord himself hath sworn,

(A case

(A case the most forlorn !)

His kingdom can't be thine.

Unborn of the Spirit,

Again I hear him swear it,

Thou never shalt come near it ;

Nor in his glory shine.

2 Pray tell me now how is it,

No mortal living sees it,

Except the Spirit please it,

Begetting him again ?

What's born of the flesh is

Devoid of sp'ritual graces ;

Resembling the grasses,

That turn to dust again.

3 But what is of the Spirit,

The kingdom shall inherit :

No flesh and blood can bear it ;

The glory is so pure.

But as the wind which bloweth,

You know not whence it floweth,

Nor yet the way it goeth ;

But only feel its power :

4 So is the case with all them,

If e'er the Spirit call them,

Who know what doth befall them ;

But neither how nor why :

As when the bones are growing,

In womb of her that's going

With child, thou art unknowing

How spirits mix with clay.

5 So God the world loved,

So tenderly was moved,

That Jesus his approved

And only Son he gave :

And whosoe'er believeth
On him, for ever liveth ;
For so the Spirit giveth
Eternal life to have.

- 6 The man who disbelieves him,
God's mercy ne'er relieves him ;
But just as mercy leaves him,
The same shall judgment find.
Already he's condemned,
By whom the truth's contemned,
And therefore is he damned,
Because to light he's blind.
-

XI. Adam the Figure of Him that was to come. Rom. v. 15.

IN image of the Lord his God,
Was Adam made in love ;
And blessings to him largely flow'd
From paradise above.

- 2 The streams of pleasure round him ran,
Which Eden fill'd with joy :
Who was so happy as the man,
While pure without alloy !
- 3 In him Jehovah's glory shin'd,
Beauty, and holiness ;
And every attribute combin'd,
To furnish each a grace :
- 4 Save mercy only had no room,
To act a friendly part :
For yet there was no misery come,
Nor sin to stain his heart.
- 5 But mercy soon found out a way,
When sin had entered ;

- To give her power and glory play,
By raising up the dead.
- 6 For death and hell pursu'd like fire,
And bore him down amain,
Stript naked of his fine attire,
When sin had fix'd a stain.
- 7 Oh, Adam! why didst thou rebel,
And from thy glory fall?
An heir of heaven, but now of hell!
And so thy children all!
- 8 The sin and death appear in thee,
Frowning like blackest night;
But O the sovereign wise decree,
From darkness bringing light!
- 9 For, Adam, thou a figure art,
Of him that was to come.
Whose righteousness shall not depart;
Nor honour cease to bloom.
- 10 For as the blood that flows from thee,
Conveyeth death along;
Even so the blood of Christ we see,
Quickeneth his elect throng.
- 11 As thou by disobedience fell,
And didst from God withdraw;
So he endur'd the pains of hell,
To magnify the law.
- 12 As thou wast fain to hide thy shame,
Among the garden trees,
'Till God the Lord upon thee came,
Cool, in the evening breeze:
- 13 So thou, O Christ, endur'd the shame,
In garden on the tree;

While wrath's hot burning fiery flame
Fiercely came down on thee.

- 14 " Where art thou, Adam? Adam, see
" The state thou now art in;
" Thou wert a favourite to me;
" But now destroy'd by sin! "

- 15 So sounded out Jehovah's voice,
In lamentation loud,
Adam to thee ;---but, " Christ, rejoice,
" Beloved Son of God."

- 16 Lo, Adam, as thou sinned hast,
We all with thee do share;
For as the root, by sin laid waste,
The branches wasted are.

- 17 " Behold your state by nature," lo,
The Lord to us doth call;
" For ignorant why should ye go,
" How ye were ruined all?

- 18 " Point out the way, ye sons of men,
" This ruin to repair;
" Come, ransom off your blood, and then,
" My love and glory share."

- 19 Lord, where have we a price, we pray,
To buy again thy love?
" Ye shall not dare----nor mint to pay;
" Or all my vengeance prove."

- 20 So said the Lord; on mercy bent,
He look'd from heaven above;
And for his mercy found a vent,
Thro' Christ his son of love.

- 21 Lo then hath God prepar'd the way
Of royal sovereign grace;

Thro' Jesus Christ, ordain'd to-day,
And evermore, our peace!

22 In Him thou hast thyself proclaim'd,
To be well satisfy'd;
In Him we shall not be ashamed;
In Him we will confide.

23 Now in thy way of faith and love,
O draw us by thy grace;
Until we all arrive above,
And see thee face to face.

24 Thy Spirit ever in us breathe,
To guide us in thy love;
To raise our hearts from things beneath,
And fix them far above:

25 That by thy power and thy word,
While in this wilderness,
We may be led in the straight road,
To thy eternal bliss:

26 That we may in thy love, O God,
Rejoice for evermore;
And sing thy praises sweet and loud,
When past the other shore.

XII. *We have Boldness to enter into the Holiest by the
Blood of Christ. Heb. x. 19.*

LO! Jesus offered up himself,
A sacrifice to God:
God's holy Lamb, in our behalf,
Did shed his precious blood.

2 By Jesus' blood we're justify'd,
And washed clean and fair:

- In him by faith we do abide ;
Our safety's only there,
3 Where Jesus with his blood hath gone,
Into the holy place :
And we have access to the throne
With boldness by his grace.
4 Tho' tribulations should annoy,
And us oppress with grief ;
By Jesus' blood, in God we'll joy :
In God is our relief.
5 No more shall we without the vail,
Like trembling slaves appear ;
But to the holiest of all,
By Jesus' blood draw near.
6 Tho' warlike hosts should line the way,
Need we their terrors dread ;
Since our eternal Priest on high,
For us doth interceed ?
7 All that we suffer here below,
We know it is for good ;
For all that unto us doth flow,
Is dipt in Jesus' blood.
8 No death at all, nor evil thing,
Shall over us have power :
We thro' the blood of Christ our king,
Are conquerors and more.
9 Hail to the day of Christ with joy !
We look with keen desire,
When he shall death and hell destroy,
Drown'd in the lake of fire.
10 For Christ upon our side shall stand,
And our redemption bring :

28 *Greater Riches than the Treasures of Egypt.*

And who shall pluck us from the hand
Of our almighty King?

11 Our King, forbid, thy virgins fair,
Should wallow more in sin;
As those who never washed were
In living water clean.

12 O thro' thy grace may we abound
In works of faith and love;
Till with thy glory we be crown'd,
For us prepar'd above!

XIII Greater Riches than the Treasures of Egypt.
Heb. xi. 25.

WOULD you have a lasting treasure,
Equal to your high desire;
And a joy above all measure,
Holding blanch of thief and fire?
Then must you look up to heaven,
And receive them from above:
Freely taken, freely given,
Are the treasures of God's love.

2 Other treasures are a bauble;
Other pleasures but a snare:
None of them were ever able
To relieve the mind from care:
But the treasures from above
Are the golden chains of God,
Drawing you with tender love,
To the joys of his abode.

3 Draw me then, Jehovah, draw me;
Throw thy chains about my heart:

Let

Let thy presence over-awe me,
That from thee I may not start.
To thy wisdom I resign me,
Thanking thee for thy decrees :
To the joys which they design me,
Lead me by thy own degrees.

4 Lo, my heart and motions center,
To the heart of thee my God :
Let no evil spirit enter,
To seduce me from my road.
But maintain thy hand about me,
Thou in whom my treasure lies :
That no enemy may rout me,
Guard me with thy watchful eyes.

5 Whom have I, or whom desire I,
In the heavens but my God,
While I travel thro' this miry
Way that leads to his abode ?
I desire no earthly treasures ;
I desire no earthly thing ;
Yea, I tread on worldly pleasures ;
Yea, because I see my king.

6 Therefore with a bold ambition,
I endure unto the end,
Till I'm in the same condition
With Abraham, God's own friend :
Abraham in his God rejoiced ;
So did every patriarch :
None of them were discomposed,
Following God, tho' in the dark.

7 What tho' all the world be lowring,
Dark as night, upon the ground ;
Since the God of love is pouring
Floods of light about me round,

Yea, of holy elect vessels
 God the glory is within;
 And the less the creature dazzles,
 God the more in me doth shine.

- 8 Give me still the blessed vision
 Of thyself invisible;
 That I may abhor division
 From the God of Israel;
 And endure as he endured,
 Scorning Pharaoh and his race,
 Moses, after thee allured,
 By the riches of thy grace.

XIV. Peace through the Blood of the Cross. Col. i. 20.

HATH Jesus made peace,---by the blood of his
 While humble and lowly he lay? [cross,
 How precious the grace---he bestowed on us!

A grace we can never repay;---
 Can never repay;---O then let us obey,
 Being led by his spirit alone;
 And walk in his way,---while yet shineth the day;
 For darkness is hastening on.

- 2 The darkness of death---soon will rob us of breath,
 And send us away to our homes.
 O live in the faith,---and beware of his wrath,
 Then hail him with joy when he comes.
 Behold he is near,---yea, I see him appear;
 His glories enlighten the sky:
 Away every fear!---and away every tear!
 My Lord my Redeemer is nigh!

XV. *Be filled with the Spirit.* Eph. v. 18.

- D**RINK deep of the Spirit, and thou shalt be filled,
Be fill'd with the sweetest enjoyment.
Attend to the Spirit, and thou shalt be skilled,
Be skill'd in the best of employment.
- 2 Be led of the Spirit, and thou shalt rejoice,
Rejoice in the happiest ending:
The Spirit will lead thee to heavenly joys;
To heaven O then be thou bending.
- 3 Give ear to the Spirit, he'll perfectly teach;
He'll teach you celestial lessons:
He'll build up your walls, yea, and heal every breach,
Adorning you round with his blessings.
- 4 Be friends with the Spirit, and laugh at your foes;
With him you may boldly defy them:
He'll guard you from every temptation that blows,
And give you the power to deny them.
- 5 Revere thou the Spirit, who dwells in thy breast;
Revere him in humble submission:
Wherever he dwelleth a welcomed guest,
He giveth a sealed remission.
- 6 Exult in the Spirit, exult evermore;
Exult in his high consolations:
In raptures of gladness before him adore,
Triumphing o'er all desolations.
- 7 Amen to the Spirit, in all that he says!
Amen, and amen to his doing!
Amen to the Spirit, in all of his ways!
The Spirit preserves me from ruin.
- 8 I am fill'd with the Spirit, and led by the hand,
In all of my workings directed.

- The Spirit he gives me the word of command,
In all my behaviour respected.
- 9 I am taught of the Spirit, and builded up all,
By him the infallible Teacher :
My heart now is strong as a fortify'd wall,
Since the Spirit alone was my Preacher *.
- 10 The Spirit he loves me, and gives me his joys,
My spirit to him being subject;
He defendeth his darlings, their foes he destroys;
My foes of his wrath are the object.
- 11 My spirit is turned as wax to the seal,
Beneath his sweet holy impressiion :
I cannot express what already I feel,
Yet heaven remains in reversion.
- 12 Be gone, idle toyings! be gone ye from me!
I am otherwise fully employed,
Possess'd of the Spirit: the Spirit is he,
With a rival who can't be enjoyed!

XVI. Ye shall indeed drink of the Cup I drink of.
Mark x. 39.

OH admiration of my soul!
In joy I'm swallowed up!
With tumult big above control,
I drain the flowing cup,
The flowing cup from Jesus' hand
Of consolation sweet!
Before, we did at variance stand;
But now, in peace we meet.

- 2 We meet in peace, and mutual love
Inspireth both our breasts :

Before

Before I can my prayer move,
He heareth my requests.
No wonder, for he drank the gall;
The honey gave to me;
The gall of wrath, he drank it all;
And said, "I drink to thee."
"I drink to thee! but change the wine,
"I bid thee pledge in love;
"The wrath was mine, the love be thine;
"Thanks to the God above!"
Amen, my Lord; but who am I,
To be so highly blest'd!
The Prince of life, that he should die,
That I, a worm, might feast!

XVII. *Let us come boldly to the Throne of Grace, that we may obtain Mercy.* Heb. iv. 16.

O Mercy! mercy! mercy, Lord!

Mercy is all I crave:

Thou only mercy canst afford;

Thy mercy let me have.

In Jesus' name, in Jesus' name,

In Jesus' name alone,

To thee, to thee I make my claim:

Thy spirit sees me groan.

Thy spirit speeds, thy spirit speeds,

Thy spirit speeds my cause;

Thy spirit's good, thy spirit pleads,

"Thy Son fulfill'd thy laws."

Thy laws, thy laws are good and just;

My heart, my heart says so.

My heart, my heart lies in the dust,

Down in the dust lies low.

- 5 Lies low, lies low, shall ever ly,
Shall ever ly, if thou,
If thou, if thou shall bid me die,
Shall bid me die; yet how,
- 6 Yet how, yet how, how shalt thou bid,
How shalt thou bid me die,
Me die, me die, since Jesus dy'd?
Since Jesus dy'd, not I;
- 7 Not I, not I can now be bound,
Be bound to pay the debt.
The debt is paid, the ransom found;
I am at freedom fet.
- 8 Sing praise, sing praise, sing praise to God,
To God; for God is love,
Is love, is love; love his abode :
Soar O my soul above;
- 9 Above, above, where pleasures flow,
Flow from below the throne,
The throne below, the throne below,
To every elect son.
- 10 To elect sons, to elect sons,
To elect sons are given
Fair glorious crowns, fair glorious crowns,
By thee, O King of heaven.
- 11 O King of heaven, O King of heaven,
O King of heaven by thee,
A crown is given, a crown is given,
A crown is given to me----
- 12 To me, to me, to me, even me,
This glory is bestow'd!
To thee, to thee, to thee, even thee,
Alone be praise, O God!

XVIII. *In Christ are hid all the Treasures of Wisdom and Knowledge.* Col. ii. 3.

GIVE, O God, thy hidden treasure,
Treasure flowing without measure,
From the source of all my pleasure,
Jesus Christ, I ask no more ;
Only do not now deny me,
When the powers of hell defy me,
Thy good Spirit to stand by me,
And repress their mad uproar.

XIX. *Lively Stones built up a spiritual House.* 1 Pet. ii. 5.

I'M assur'd of full salvation,
Built upon the true foundation,
Laughing at dilapidation,
Jesus being the rock in Zion,
Jesus is my habitation,
Keeping me from perturbation,
Giving daily intimation
Of the glorious things in Zion.

2 Glory, glory, glory give ye,
To our King in whom we live, yea,
Evermore shall glory, if we
Now are built upon mount Zion.
Holy Ghost, possess us wholly ;
Purge thy temples clean from folly ;
Since nothing may, but what is holy,
Stand upon the hill of Zion.

3 O that holy hill of joys,
Where no beast of prey destroys,

Where no evil thing annoys,
 O that holy hill of Zion!
 Oh! my breast is all on fire!
 All my spirit's one desire,
 Panting, panting to be higher,
 Higher up the hill of Zion!

XX. *The Voice of him that crieth.* Isaiah xl. 3.

THE voice, the voice, Jehovah's voice!
 Has stain'd the pride of glory all;
 Has slain the soul of fleshly joys,
 And made them like green flowrets fall.
 "All flesh is grass!" I heard the sound,
 The glory thereof withereth;
 Jehovah bloweth it to the ground;
 And back to dust delivereth.

- 2 The Lord will bring the mountains low,
 And to a plain the vallies raise:
 That every soul of man may know,
 The Lord will stablish well his ways.
 The Lord alone, in day of grace,
 Shall be exalted glorious;
 For all the people are but grass:
 The Lord's alone victorious.
-

XXI. *Hearken, O Daughter.* Psalm xlv. 10---16.

O Daughter, see my love explor'd;
 I am thy Father and thy Lord.
 Thy own espoused lover hear;
 From strangers turn away thine ear.
 Lo, thy first father disobey'd,
 And from the pure commandment stray'd;

And

And thou with him, by going astray,
Wast robbed in destruction's way.

2 Stript naked of thy righteousness,
Bereaved of thy holiness,
Thy foes did thee encompass round ;
All helpless, hopeless, thou wast found ;
When lo, compassions in me sprung,
And all my heart about thee clung ;
For thee I gave the law its due,
And over thee my skirt I threw.

3 Thy foes I overcame them all ;
None of them overcome thee shall.
I, in my own appointed hour,
My spirit in thine heart did pour ;
I purify'd thee from thy sin,
And made thee glorious all within ;
My Father is well-pleas'd in me ;
In me, he is well-pleas'd in thee.

4 Lo, I, Jehovah's heir and Son,
For thee the heirship fair have won.
My spouse, my sister, thou art mine ;
My favour now doth make thee shine.
I've cloth'd thee with my royal dress,
My everlasting righteousness.
O daughter, still thine ear incline,
And hearken to my kind design.

5 With no connexions do thou stay,
Nor walk with them in perverse way.
No rival in thy heart shall reign
With me ; thy heart is my domain.
I am a covering to thine eye,
From every hateful vanity :
For nothing corrupt, nor unclean,
Shall in my Father's house be seen,

- 6 No sin can stain his holy place,
 Before the brightness of his face;
 Yet there my virgins shall be seen,
 All pure, all blameless, faultless, clean.
 For I do lead them, I their King,
 While all my hosts around us sing,
 "All glory to the high Bridegroom,
 "Who brings his bride to glory home."
- 7 Amen, amen, thy virgins say;
 Lord hasten thou the joyful day,
 And bring us to thy holy place,
 Into the mansions of thy grace:
 The glory that cannot be told,
 We with our eyes shall then behold.
 Then we eternal praise shall sing,
 To God our Father and our King.
- 8 Already, lo, thy virgins know,
 The glory great to which we go.
 Our spirits fir'd, by thine inspir'd,
 Are all on flame for joys desir'd:
 Nor can we tell what now we feel;
 But heaven shall know, when there we dwell:
 Yea now, even now, we'll make to flow
 Thy praise, where'er thy winds do blow.
- 9 Blow, blow ye winds, and fan your wings,
 To waft the praise our spirit brings;
 Spread round the ball, informing all,
 Where sun-beams shine, or rain-drops fall,
 Sound, sound aloud the love of God,
 And God is love; love his abode:
 We dwell in love, in God above;
 While God is love we cannot move.
- 10 Ye roaring waves, with all your noise,
 Lift up your voice, and tell our joys;

Where'er ye go, let gladness flow,
Till all the deeps our gladness know.
Proclaim aloud, how good our God,
Who wash'd us in his streaming blood;
And purg'd our stain, which would remain,
Where all the floods were pour'd in vain.

11 Pour, pour your throats, in warbling notes,
Ye winged tribes whom æther floats;
Let every grove resound the love,
That's due unto the holy Dove:
He lighted on the holy One,
And heaven on earth he poured down.
Where'er ye fly, through all the sky,
Let nought be sung but God on high.

12 Let cattle all, both great and small,
That graze upon the flowery ball,
Rejoice with us, freed from the loss,
We had, before the bloody cross;
When herds and flocks, on plains or rocks,
The slaughter'd goat, or slaughter'd ox,
If sacrific'd, the Lord despis'd;
God's holy Lamb was only priz'd.

13 But those are mutes; it ill befits,
That we should leave thy praise to brutes;
Thy love inspires, and wakes our fires,
And bids ourselves lead up the choirs;
Elijah-like, we'll mount the flame,
And clap our hands before the Lamb.
Clap, clap your hands, ye heavenly host,
To Father, Son, and holy Ghost:

14 Let hallelujah's round you ring,
Till all creation echoing sing.
Sing to God his Fatherhood,
For his love to sinners shew'd:

- Sing the glories of the Son,
 For the trophies he hath won :
 Sing the praises of the Spirit,
 Who applies to us the merit :
- 15 Sing, the Godhead is but One ;
 Sing the Godhead is for man :
 Three in One, and One in Three,
 O my soul, is all in thee.
 Full of God is full of blifs,
 The paradise of paradise.
 All one spirit with the Lord.
 Sing, ye saints, with one accord.

XXII. *Be Followers of God as dear Children.* Eph. v. 1.

- A**S dear little children, be followers of God ;
 His love is your portion, his heaven your abode,
 His Son your Redeemer, his Spirit your guide ;
 Who can be against you, and God on your side ?
- 2 Stand always by God, and you're sure of a shield ;
 Who fought by his standard ne'er lost on the field :
 Who ran fair in his race, they all carry'd the prize ;
 They flew on his wings, and they flew to the skies.
- 3 So Abraham fought, and so Abraham ran,
 He liv'd in the faith, and he follow'd the Lamb ;
 And so did the martyrs, even so, every one,
 Till glad to the end of their journey they came.
- 4 Be patient, and humble, rejoicing in God,
 And move not a step whither God has not show'd :
 His purpose is for you, and you are for it ;
 And if God can preserve you, you're free from the pit.
- 5 You are free from the pit, and the heirs of his glory ;
 Whate'er is contrary to him then abhor ye ;

Abhor

Abhor ye exceedingly what he abhorreth;
And soar ye on high whither his spirit soareth.

- 6 Jehovah is coming, is coming for you;
Adieu to the world! a long, long adieu!
And all hail to the heavens! all hail! and all hail!
Where no death, nor iniquity peeps thro' the veil.
-

XXIII. *The King of Terrors.* Job xviii. 14.

DEATH, that grisly king of terrors,
Sparing neither age nor rank,
Sending forth impartial arrows,
Makes the proudest eye look blank.

- 2 Happy thou, who hast curtailed
All the hopes that death can seize;
When he has o'er thee prevailed,
Thou hast got thy bill of ease.
-

XXIV. *God resisteth the Proud, but giveth Grace to the Humble.* Jam. iv. 6.

WITH mountain-floods, as swollen Nile
Comes rushing down amain,
Impetuous, tumbling o'er ragg'd rocks,
And pours all o'er the plain;
It thunders, foams, and wheels away,
A deluge deep and strong;
Who dares to tempt the rapid tide,
Is gulph'd and whirl'd along:

- 2 Even so, the mighty wrath of God,
Expanded every sluice,
With 'whelming billows roaring loud,
In floods of fire broke loose,

- And swept away the sons of pride,
To regions down below :
With Lucifer who take a side,
With Lucifer must go.
- 3 Him, vengeance seized hastily,
With all his fellow slaves !
As whirlwinds in a tempest fly,
Seizing the withered leaves.
Driv'n away, and tofs'd about,
They sunk into their den :
So far'd the rebel angel rout,
So fare the rebel men.
- 4 Remember, O ye sons of men,
Remember Adam's fall ;
Deep-humbled in the dust remain,
Abas'd and trembling all.
Yea, worms, behold the Son of God ;
For he became a worm ;
By men and devils he was trod,
Who was in God's own form ;
- 5 Jehovah's form, nor was he less,
God blessed over all.
Pride to repress, and then redress,
A victim he did fall ;
But now exalted, reigns on high,
Our Saviour and our Prince ;
Because of his humility,
Accomplished long since.
- 6 Behold, and follow ye the Lamb,
In all his lowly ways :
For meek and lowly as he came,
His pattern is your praise.
O view him in his glory, going,
And view him in his glory, now,

- And if your hearts to him be flowing,
All his glory flows to you,
7 Have you seen the drops of dew,
All bedazzling your eyes,
How unto the sun they flew?
So shall you to him arise:
Nay, resembling even the sun,
Streaming thro' the spacious sky,
When your course of life is run,
You shall dwell with him on high.
-

XXV. *O wretched Man that I am, who shall deliver me from the Body of this Death! I thank God, &c. Rom. vii. 24.*

- H**OVERING upon the steep brink of eternity,
Viewing the precipice, viewing with pain so nigh,
Thousands of images, dreadfully hurrying,
Drive my soul furiously round in a hurricane;
Mightily, mightily fond to escape them all,
Swooning and trembling all, down in the deep I fall.
2 Earthly my life was, and earthly my fearings were,
So tender lovers do separate, tearing hair;
Death, so commissioned, makes separation such,
'Twix't soul and body, with sad lamentation much.
Blessings on blessings exceeding expression all,
Instant, on vessels of mercy, refreshing fall.
3 Feel we no more, now, our enemies harming us,
Swimming in oceans of love overwhelming us;
Lost in our God, we do roll in his bosom, yea,
Round all eternity, blooming in glory all,
High halleluias singing, adore we all.

*XXVI. Blessed are the Dead, which die in the Lord.**Rev. xiv. 13.*

- H**ERE's the patience of the saints,
 Here they rest from all complaints;
 No devouring lion here,
 No temptation, sin, nor fear.
- 2 Shining in the love of God,
 Sing they hallelujahs loud.
 God rejoiceth in his love,
 They rejoice with God above;
- 3 With him now and evermore,
 Maugre all the late uproar;
 Look they now with pity down,
 Having to their heaven won,
- 4 Down on all the weary ones,
 Who for them are heaving groans;
 And, if tears could dwell in heaven,
 They would shed them for the living.
- 5 Living saints on troubled sea,
 Tossed to a strange degree,
 Dash'd upon by foaming billows,
 Chatter all like cranes or swallows.
- 6 Drag they on a heavy chain,
 Walking on the smoothest plain,
 Stooping under heavy load,
 Crushed as a very clod;
- 7 Giving way at once, they sink,
 Death's amazing cup they drink.
 Then, Elijah-like, they tower
 To the God of all their power.
- 8 Pressing then a-while this clod,
 Fear ye nothing but your God,

- Tender children of his love,
Till ye join your friends above.
- 9 There the faithful every one
Wear a fresh immortal crown;
For they kept the holy path,
Therefore have the end of faith.
- 10 Heard I not the voice from heaven?
Saw I not the writing given?
Charging in expressest word;
Write them, Blessed, in the Lord.---
- 11 Blessed, in the Lord who die;
From henceforth to eternity;
"Yea, and Amen," the spirit said,
"I give them joy in being dead.
- 12 "Rest they from their labours now;
"And their works, which were by me,
"Testify in order due,
"They rejoic'd in God's decree.---
- 13 "God's decree of saving men,
"Saving by his only son;
"All my children say, Amen,
"So I save them every one."

XXVII. *Now are we the Sons of God.* 1 John iii. 2.

- T**HE sons of God! intrancing love!
Aloft thine eyes and see
Love showering down from all above,
Love showering down on thee.
- 2 The heavens bow'd to meet the earth,
Jehovah bow'd them low;
He smote the sin, he smote the death,
He dash'd them with his bow.

- 3 He quell'd the lion's keenest fire,
The dragon's fiery glare;
The dragon flew before his ire,
The lion crouch'd for fear :
- 4 He bound their paws in wreathed chains;
In wreathed chains they roll;
The brimstone-billow o'er them reigns,
In burning lakes they growl.
- 5 These were the foes that pluck'd us down,
That pluck'd us from the sky;
They rent our robes, they tore our crown;
Trampled in blood we lie.
- 6 Our blood they suckt, they crush'd our bones,
They crusht us in the earth.
Destruction fierce, with havoc reigns;
Sin havocks us to death.
- 7 Jehovah eyed them, eyed his son,
And eyed the mangled prey;
The Son in lightening fires flew down,
With burning bolts to fray.
- 8 They saw the tempest on its way,
In winged whirlwinds roll;
They shriek, they roar, they gnash, they bray,
Bruis'd thro' their inmost soul.
- 9 But lo, he breathed on our bones,
His spirit breathed love;
And lo, we bloom his living sons,
Born of the holy Dove.
- 10 The holy Dove with shadowing loves,
Keen hovering o'er our joys,
All-kindly influencing moves;
And every grief destroys.

XXVIII. *Behold what manner of Love.* 1 John iii. 1.

BE tofs'd away baubles! Hofanna to heaven!
His highly beloved, We ne'er shall be moved!
A kingdom and Sonship the Father hath given!
O folly, begone with thy cup, and thy leaven!
Ah sadly deceived, ye children of men,
Full objects of sorrow, The marks of God's arrow,
Big-going with shame, and perpetual pain,
If God and his fellowship hidden remain!

2 Lo, he calls us his children, the heirs of his love!
How sweet his refreshings, Celestial blessings,
Down showering in pleasures, love hovering above!
Unmov'd as his purpose, our pleasures shall prove!
Behold, he's a coming, and bending the sky!
I see his eyes streaming, In bright glory beaming!
Then we all, as he is, so glorious, so high!
Who dwell in this hope, they themselves purify.

XXIX. *No more I, but Sin that dwelleth in me.*
Rom. vii. 17.

DIP your staff into the water,
And it is a simple matter,
You have done unto your staff,
Yet you'd think it bent a half;
So, methinks, the case is even
With the man design'd for heaven;
Plung'd into the grosser medium
Of the flesh, you'd half upbraid him,
As a child of death and hell,
When you see the flesh rebel.

He'll appear in crooked angles,
While the stream of lust entangles;
Nay, perhaps, as broke in twain,
Till emerging up again,
He will shine in all his glory,
Straight as Truth herself before ye.
View him in the light of truth,
And you'll find him clear and smooth :
Let the light of truth withdraw,
And you'll find him all one flaw.

20

God beholds him in the true,
And the happy point of view,
Brighter than the shining sun,
In the glory of his Son.
Happy he, who shines in Christ,
Far above the odious mist ;
Freed by a second birth,
From this vile contagious earth.
Free me from this body, God ;
Death and hell lurk in my blood.

30

Give, in thy appointed time,
Me, the victory over them.
Let me in the Spirit live,
Till thou shall the victory give,
Standing firmly by thy laws ;
Fighting boldly for thy cause ;
That it may appear I am
One that glorieth in the Lamb ;
Washed in his precious blood,
Following his Spirit good.
Keep me from that hateful thing,
Which is known to thee my King ;
Keep me, thou, by night and day,
O for Jesus' sake, I pray.

40

God

God defend me, from the source,
Idleness, the strength and course
Of that over-bearing flood,
Bearing me away from God.

Thanks to God, who knows my case,
God has pitied my distress;
Yea, and given me his love,
My unhallowed to reprove.

I will glory evermore,
In his holy Spirit's power,
Glory in thy sweet communion!

Take to thee the whole dominion.

50

56

XXX. Not unto us, not unto us, O Lord. Psal. cxv. 1.

NOW we, thy faints, O God, confess
Our sins, and base unrighteousness;
To us for all our trespasses,
Belongeth shame for glory.

Because we hated thee, our Lord,
And disbeliev'd thy holy word,
Sith, we deserv'd thy justice-sword,
To cut us off from glory.

2 Thus miserable was our case;
But of thy own mere sovereign grace,
Thou sent thy Son to be our peace;
Even for thine own name's glory.

Thy everlasting love, we see,
Is absolutely ours, and free;
Because, because it pleased thee,
Thou hast ordain'd our glory.

3 Now, now we know the joyful sound,
We in thy grace shall still abound,

G

Thy

Thy favour compassing around,
 Till perfected in glory.
 Thou holds us by thy righteousness,
 Thou shields us by thy faithfulness;
 Thy high eternal name we'll bless,
 And give thee all the glory.

XXXI. *That she may be holy, both in Body and Spirit.*

1 Cor. vii. 34.

- D**EAR maidens, I beseech you all,
 Occasions wisely shun;
 Cease, cease from every luring call
 To what were basely done.
- 2 O may the love of God persuade
 Rebellious thoughts to flee;
 Jesus thee wooes, O tender maid,
 Ambitious to have thee.
- 3 May thou believe his kind design,
 Early thy heart to win;
 So shalt thou shine in love divine,
 Free from the odious sin.
- 4 Atoning blood is all thy claim;
 Run thou, and plunge therein;
 Queen Esther-like, then washt from shame,
 Unstain'd with any sin,
- 5 Have thou the courage bold, to go,
 And fall before thy King;
 Refreshing mercy he will show;
 Sweet mercy thou shalt sing.
- 6 On you he all his love will shed;
 No more shall you repine;

Encircling jewels round his head,
Set in his crown, you shine.

XXXII. *As Arrows in the Hand of a mighty Man.*

Psal. cxxvii. 4.

UP, my spirit, soar and sing!
Rising on thy chearful wing,
Chearful wing of faith and love,
Till thou join the blest'd above.
Blest'd above are blest'd for ever,
Drinking of God's pleasure-river,
Drinking deep, forgetting pain,
~~Drinking~~ ever and amain.

2 Little knew they while below,
All the strength of their own bow,
Their own bow the Spirit was,
Who shot them soaring to the skies;
When the event came to pass,
They were swallowed in surprise;
Sweet surprise it was to them,
Sprung away from sin and shame.

3 So, my Spirit, so shalt thou,
An arrow in the self-same bow,
Burnish'd keen by tribulation,
Take thy flight unto salvation;
Only this remember well,
Know no motion of thy own;
Lest thou blunt thy point of steel,
Then in wrath away be thrown.

4 But, foreboding still the best,
Keep my counsel, and be blest'd;

Fear no monster by the way,
 Tho' it were th' old dragon's heart,
 Lighten thro', and do not stray,
 Till thou reach the central part
 Of the mark unto thee given,
 Sunk up to the head in heaven.

XXXIII. *The Lord himself shall descend with a Shout.* 1 Theff. iv. 16.

WHAT high hallelujahs are these that are given?
 How tremble and float the glad accents from hea-
 O is not that Jesus, the Prince, in the clouds, [ven!
 With all those that dwell in celestial abodes!

2 How awfully foundeth the trumpet of God!
 How it ringeth the world all around and around!
 How glorious the elect arise from the clod,
 Awakened by millions to life at the sound!

3 In light everlasting, behold how they shine!
 For the glory of saints it is glory divine.
 I see them ascending triumphant along,
 And hailing the Lord, with a new, new, new song.

4 What raptures I feel! For with me it is well,
 Being changed to glory in twinkling an eye:
 With the wings of an angel I soar and I wheel,
 Away to the Lord, too, with them in the sky.

XXXIV. *Carried by the Angels into Abraham's Bosom.*
 Luke xiii. 22.

EXPAND, ye portals of the sky,
 Receive a freed soul on high;
 A soul, that once was chained down,
 An eagle clogged with a stone;

Heavy the stone, and strong the cord,
My neck and struggling foot that scor'd!
A glad dismissal death has given,
And wing'd me all away to heaven.

2 Expand, ye portals of the sky,
Receive a spotless soul on high;
A soul, that late was black and foul,
Dwelling in ruins, a hateful owl,
Abhorring light, and flying away
From every glimpse of painful day,
Unknowing of the divine power,
While darkness had the power and hour.

3 Expand, ye portals of the sky,
Receive a shining soul on high;
No more in darkness, now she mourns
But all a lamp of glory burns,
A blazing star escapt from hell,
Where shades of darkness ever dwell:
The Sun of glory shin'd on me,
His love enlightening me I see.

4 Expand, ye portals of the sky,
Receive a virgin-soul on high;
How sadly I mistook the way,
When from my Lord I went astray!
I tore my vows, and marriage-vail,
I cry'd to every lover, "Hail!"
My Lord forgave, my Lord was good;
I smote his heart, out-gusht the blood.

5 Expand, ye portals of the sky,
Receive a washed soul on high;
My Lord, seeing all my ways unclean,
Did not reject me for his queen:
His pierc'd bosom overflows
With blood and love unto his spouse;

54 *A departed Saint singing on the Way to Heaven.*

As she had ne'er polluted been,
Blood-cleansed now, his spouse is clean.

6 Expand, ye portals of the sky,
Receive a loved soul on high;
My Love, with mutual flames he burns;
Nay, he to flame my spirit turns:
I burn but with reflected love,
Shed down on me from him above.
Lo, he is love, love in my breast,
And I in his, supremely blest.

7 Expand, ye portals of the sky,
Receive a lovely soul on high;
Her eyes are dove's eyes, chaste and kind,
All gleaming love upon her friend;
Her friend, her Lord, well knows her heart;
He beautify'd that better part.
No blame, no shame, upon his queen,
His queen all-glorious is within.

8 Expand, ye portals of the sky,
Receive a loving soul on high;
What keen desires within me move!
I'm all a raging fire of love!
O fan me, angel, with thy wing,
And sing your loves as angels sing!
What rapturous airs, your harps employ!
I'm sailing on a sea of joy!

9 Expand, ye portals of the sky,
Receive a blessed soul on high;
Blessed be he for evermore;
Who blessed me, whom I adore.
Adieu, adieu, ye things below,
Where vanities perpetual flow;
To you I bid a long adieu;
All hail to heaven within my view!

- 10 Behold, the portals of the sky,
Before my face wide open fly!
With songs the shining hosts of God,
Receive me to their blest'd abode;
My guardian-angels clap their wings;
To meet my God, my spirit springs;
"All hail, my bride, welcome to me."
All hail, my Lord, all hail to thee.
-

XXXV. *See the Salvation of the Lord.* Exod. xiv. 13.

- B**OLDLY triumphant in my God,
Escap'd the seas of wrath,
Sing I to him, who dried the flood,
And saved me from death.
- 2 Impetuous did the torrents roll;
Their depth was deep as hell;
Deep and impetuous roll'd my soul;
Who will the tumult quell?
- 3 I meditated terrors long;
I knew not what to think;
I could not stem the waters strong,
No more than hope to drink.
- 4 Than Pharaoh's host, more fierce, I saw,
Pursuing hard behind,
The terrors of the fiery law;
My heart was moved wind.
- 5 On either hand, the mountains steep,
Full o'er my head loose hung;
And now my eyes could neither weep,
Nor utter speech, my tongue.
- 6 The swords and thunderings on my rear,
The mountains o'er my head,

And

And things before me that appear,
Have me quite stupify'd.

7 Hark ! all abrupt, another sound,
Surprizeth me yet more ;
The scene around me lost and drown'd,
Sleeps sound the mad uproar.

8 " Be still, and see Jehovah's hand ;
" Thy strength is to stand still : "
The waters part at his command,
Obedient to his will.

9 I found upon the paved rock,
A passage thro' the sea ;
No rebel-waters o'er me broke ;
They stood a wall to me.

10 I'm safely thro' upon the ground ;
But all my foes behind,
Ly in the closed waters drown'd ;
Unto the pit consign'd.

11 Salvation, glory, to my God,
Of love and glory King,
Who took me from the raging flood,
And set me here to sing !

12 Sing, new creation, the new song,
Of Moses and the Lamb :
My God, thy Spirit's on me strong ;
I'm swallowed in I AM !

XXXVI. *I am the Rose of Sharon, and Lily of the
Valleys.* Song. ii. 1.

OF all the flowers that deck the field,
The Sharon-rose and valley-lily,
To me delight can only yield,
And make me sing in life's low valley.

- 2 I was upon the brink of death,
My head turn'd round, all giddy, giddy,
I swoon'd away, dead-still my breath,
Lo, down the precipice then slid I.
- 3 But, O the memorable day!
As I was to the bottom going,
I chanc'd to light on by the way,
What sav'd my absolute undoing.
- 4 I stuck upon a narrow cliff,
No sense, nor motion was I knowing,
All wounded, mangled, cold and stiff,
But in the rock-side, lo, was growing;
- 5 Growing, as afterwards I found,
A little distance just below me,
The flower with blossom'd glories crown'd,
Whose wafted flavours circumflow me.
- 6 I start alive, and find a heaven,
Of sweetness brought me in the gale's wing;
Such strength and vigour to me given,
I sing till all the hills and vales ring.
- 7 I sing the praise of Sharon's rose,
The heavens reply, "And valley-lily,"
On eagles wings my spirit flows,
And always haunts the lily-valley.
- 8 O blest'd the day for evermore,
Dead o'er the precipices fell I!
Since I the glories now explore,
Of Sharon's rose and valley-lily.

XXXVII. *I am the Lily of the Valleys.* Song ii. 1.

O ART thou drooping in thy spirit,
Thy grief so big, no heart can bear it.

H

"Twill

- 'Twill drop away, thou need not fear it,
If thou but smell the valley-lily.
- 2 No taste so harsh, no cup so bitter,
But smooth as oil, and mild as butter,
Will seem to thee, and tenfold sweeter;
If thou but smell the valley-lily.
- 3 Though thou have drunk the wormwood potion,
And death possesseth every motion,
Thou'lt wake, and find them a mere notion,
If thou but smell the valley-lily.
- 4 The valley-lily withered for ye,
Yea, blooms again, ye faints, in glory;
The valley-lily O adore ye;
Sing loud the praise of valley-lily.
- 5 The valley-lily lies between the
Breasts of every ransom'd queen, yea,
The valley-lily's all so cleanly,
There's nothing equals valley-lily.
- 6 The valley-lily blows in heaven;
And heaven's glory all is given,
By heaven's sovereignty, even
Unto his darling valley-lily.
- 7 The angels bright, before the throne who
In burning raptures every one glow,
Full loyally adoring, down bow,
Before their princely valley-lily.
- 8 Heaven's self to us were but a prison,
Its sweetest flowers but deadly poison,
Unless we there could lift our eyes on
Our own sweet life, the valley-lily.

XXXVIII. *I am the Rose of Sharon.* Song ii. 1.

THE rose of Sharon evermore!
 For me the rose of Sharon!
 Whose budding beauties heretofore,
 By Moses and by Aaron,
 But faintly shew'd, the people view'd,
 Even the whole congregation;
 Its glory, peeping thro' the cloud,
 Became their sweet salvation:

- 2 Now fully blown in gospel-days,
 Before, but like the dawning;
 We're lost in the meridian blaze,
 Without the cloudy awning;
 For grace and truth by Jesus came,
 Who is the rose of Sharon;
 But typify'd, God's Holy Lamb,
 By Moses and by Aaron.

XXXIX. *Amen. Even so Come, Lord Jesus.* Rev. xxii. 20.

- COME away, come away,
 O come thou from the sky, *Jesus*;
 We will hail thy glorious day,
 Coming from on high, *Jesus*.
- 2 Worn away with looking up,
 O see our watery eyes, *Jesus*;
 We have pledg'd thee in thy cup;
 O give us now the prize, *Jesus*.
- 3 Faith and hope, and all we have,
 Lo, they are thine own, *Jesus*;
 Thy word and Spirit both thou gave,
 Unto us every one, *Jesus*.

- 4 Knowing therefore thee the True,
The Faithful, and Amen, *Jesus*,
Look we longing for thee now,
To glorify thy name, *Jesus*.
- 5 Glorify thy name in us,
And thy redemption send, *Jesus*;
Thou wilt refine thy gold from dross,
When thou thy heavens shall rend, *Jesus*.
- 6 To bring thy Elect Jewels home,
O quickly come again, *Jesus*.
“Behold, for you I quickly come:”
Come, even so, Amen, *Jesus*.

XL. God forbid that I should Glory save in the Cross,
Gal. vi. 14.

- F**ALSE men, they glory in a name,
And all their glory is their shame,
Who do not glory in the Lamb,
But glory in a shadow;
Their gold is a mere tinsel-show,
Their god does down their belly go,
Vile serpents, licking dust below!
And much they would persuade you,
That fleshly wisdom were the thing,
O believer, O believer;
O beware thou of their sting,
They would have thee mourn for ever.
- 2 Be it far from me, that I should raise,
My glory on so weak a base,
Delighting in a carnal praise,
And glory not of *Jesus*;
This were to rear upon the sand,
A fabrick that could never stand,

- Against the most exprefs command,
Of him who came to fave us;
Flefhly wifdom he deftroys,
O believer, O believer;
If thou then would tafte his joys,
Scorn thou to hear the grand deceiver.
- 3 Now God forbid, and fo he fhall,
That I a glorying e'er fhould fall,
Save the mere cross, in ought at all,
Of my Lord crucified.
The world, and all below the fky;
Together crucified ly,
To me; and to the world I,
By him who for me died.
Glory in the Lord alone,
O believer, O believer,
Who is reigning on the throne,
Let him reign o'er thy behaviour.
- 4 If any man in Jefus be,
A mighty change in him you'll fee,
Then former things away do flee,
All leaving him for ever;
But lo, advanced in their place,
Whoever runs the Chriftian race,
Shall find God's mercy, grace, and peace;
And leave him fhall they never.
Then glory now, and evermore,
God's election, God's election;
Sing ye praife, rejoice, adore;
Jefus is your fure protection.

XLI. *They who run in a race, run all.* 1 Cor. ix. 24.

THOU haft us chosen to the race
Thy faints above have run, *Jefus*;

The

- The prize they have obtain'd by grace,
In grace let us go on, *Jesus*.
- 2 The Alpha and Omega thou,
The new name and new stone, *Jesus* :
No stress shall ever break our bow,
Our strength in thee alone, *Jesus*.
- 3 Though tribulations line the way,
In them we will rejoice, *Jesus* ;
Thy faithfulness doth last for ay ;
Thou wilt give us thy joys, *Jesus*.
- 4 O bless'd the day, for evermore,
Thy love took hold on me, *Jesus* ;
Let all thy hosts thy name adore,
And sing loud praise to thee, *Jesus*.
- 5 Let gratitude my heart inflame,
In whatsoe'er I do, *Jesus*,
To God, my Father, in thy name ;
As I acknowledge due, *Jesus*.
- 6 Thy Spirit on my spirit rest,
The same creating new, *Jesus* ;
So shall I be compleatly bless'd,
And pay my present vow, *Jesus*.
- 7 O how can I return again,
To sin, for which thou dy'd, *Jesus* !
Thou by thy death my foes hast slain,
When thou wast crucify'd, *Jesus*.
- 8 Thou died once, to die no more ;
But glorious now dost reign, *Jesus* ;
That I with thee should live therefore,
And sing a glorious strain, *Jesus*.
- 9 Now wait I longing for thy day,
Thy day when thou'lt appear, *Jesus* ;

- When thou wilt wipe our tears away,
And banish every fear, *Jesus*.
- 10 Now to thy name the glory be,
Of all thy love divine, *Jesus*;
When we shall all thy glory see,
In glory we shall shine, *Jesus*.
- 11 As thou hast said, O come away,
From heaven high for me, *Jesus*;
O thou my King, make no delay;
I long to be with thee, *Jesus*.
- 12 Where sin, and death, and sorrow all,
Shall quite forgotten be, *Jesus*,
Full of thy love and joy, I shall
For ever reign with thee, *Jesus*.
-

XLII. *What have I any more to do with Idols!*
Hof. xiv. 8.

- T**ELL me not of little things,
Which may delight the soul,
Of low ambitious earthly Kings;
A higher flight my spirit springs;
Let God possess me whole.
- 2 Avaunt ye! all my former lords,
'That lately bore the sway;
For lo, Jehovah now affords,
Of consolation high the words;
His words I will obey.
- 3 I know no more the use of you,
You have no use at all;
Therefore to you a last adieu;
For you to me could never shew
A blessing great or small.

- 4 But now I feel my ravish'd soul,
 Is full and running o'er;
 No empty corner in the whole;
 Of love, my soul's a flowing bowl,
 And I can hold no more.
-

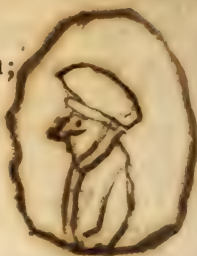
XLIII. *Yea, doubtless I count all Things but Loss.*
 Phil. iii. 8.

- W**HEN I lay bound in darkness gross,
 By ignorance enchain'd,
 Dreaming my gain was in my loss,
 The sun of glory reign'd.
- 2 In love he me enlightened,
 And free'd from every chain;
 My soul a willing captive led;
 With him I still remain.
- 3 He rais'd me by the Holy Ghost,
 My conscience eas'd from pain;
 Away my works of death he tost;
 My Lord's my life, my gain.
- 4 He cloath'd me with a comely robe,
 The Righteousness of God;
 And made me soar above this globe,
 Away to his abode.
- 5 All former things I know but dung,
 Away let them be gone;
 The Lord my Righteousness, be sung,
 And pleasures round his throne.
- 6 Hosanna to this Prince of mine!
 Mortality when gone,
 In his love clear and bright I'll shine,
 A jewel in his crown.

XLIV. *Set your Affections on Things above.* Col. iii. 2.

- A**LOFT, my soul, aloft to God;
 Let Satan roar for thee aloud,
 He can no more, but make uproar;
 Only be bold, and upward soar,
 To heaven, upon the wings of faith,
 Keeping that certain marked path,
 Which Jesus lin'd out by his blood,
 And guardeth by his Spirit good.
- 2 Aloft, my soul, aloft to God,
 Rejoicing in his Spirit good;
 He will for thee subdue thy sin,
 And he will cleanse thee all within;
 And he will dash the serpent down,
 And all thy war with victory crown;
 And then will lift thee to the sky,
 And make thee reign with him on high.
- 3 Aloft, my soul, aloft to God,
 To reign with him in his abode;
 Thy scanty cottage here below,
 Will never make thee throw thy brow;
 Nor yet the scantier fare within,
 If once thou to his kingdom win;
 No straitening place, nor straitening fare,
 No straitening thing at all is there.
- 4 Aloft, my soul, aloft to God,
 And reign, and sing with him aloud;
 No cause there is to damp thy song,
 No weight to quell thy spirit strong;
 The sin and death are both away,
 And chained in the pit for ay;
 The ill is gone, the good is come,
 And I am come to God's own home.

5 Amen, my soul, amen to God,
 Delighting in his purpose good;
 Delight thou therein, too, with him;
 Thy glory never shall be dim;
 Let all the things beneath thee roll,
 And worlds reel from pole to pole;
 Let all creation sing aloud,
 I'm lost, I'm swallowed in my God!



XLV. *Nay but O Man, who art thou that repliest
 against God. Rom. ix. 20.*

WOULD you refuse to take a drink,
 Because you could not drink the whole,
 If standing on a river's brink,
 Thirst-scorched thro' the inmost soul?
 Or would you shun to take the fords,
 With pleasant, safe, and pebbly shoals,
 Pursu'd by foes and deadly swords,
 Because you could not ford the pools?
 Or would you drown you in the sea,
 Rather than sail along the top,
 Because the bottom hid from thee,
 Ne'er cometh to the surface up?
 "Then I were mad," I hear you say,
 With admiration and disdain,
 "If I should act in such a way,
 "Thrice worthy of a bedlam-chain."
 And is there in thy heart a drop,
 Of wisdom, or of good design,
 When thou wouldst dash the flowing cup,
 Of God's own select heavenly wine;
 Because, indeed, thy narrow soul,
 Go stretch it, stretch it, as thou will,

19

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Can

Can never comprehend the whole
Of the wine-grapes on Zion hill?
Believe it, thou shalt have a draught,
Of purest love or purest wrath;
The breath of God will either waft
To life eternal, yea, or death.
If thou wilt sail upon the flood,
Rejoicing in the holy gale,
He'll pilot to his harbour good;
If not, he'll sink thee quick to hell.
Now how absurd and foolish is it,
If thou would calmly lend thine ear
To common sense, lest thou should miss it,
But common sense be nothing here:
Pray do not you impugn it then,
When you reject the Book of God,
And never say in faith, Amen,
Because the whole's not understood?
Behold thou art that peevish soul,
Who would not drink nor fly the sword;
For some few mysteries in the whole,
Despiseest thou the precious Word?
And is not that to dive the deep,
Because it floateth not a-top?
And therefore down to hell you sweep,
Because the shades would not come up!
Contemptible, below contempt!
Thou, vilipend the word of grace!
Thou sorry, crawling, hellish imp,
Because beyond thy creeping pace!
Forgive, forgive the muse's rage;
She could not help a sudden burst
Of indignation, 'gainst an age,
God's Scripture-mocking, all accurst!

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But she will try to quell her flame,

Yet warm with sentiments of truth ;
Nor thou a spice of burlesque blame,
Proceeding from an honest mouth.

She can't restrain the pitying smile,
Or even sometimes laughter loud ;

To see a worm of earth revile,
And sneer, and laugh, and question God !

First, try thy hand on lesser things,
And see what thou canst make of them ;

Go, check the Summer as she springs,
And clothe her glory all with shame.

Or if you cannot stop the hand,

While the main wheels of time are going,

Then give the sun your high command,
And arrest him for the debt he's owing ;

Arrest him in his highest sphere,
And bid him quick obey thy warrant,

Or seize him by his flaming hair,
Humbling to dust the rebel arrant ;

And if he disobey thy word,

Then drag him to the shades of night,
And thrust him thorough with thy sword ;

Extinguish quite his name and light.

Or if thou, like a Scythian brave,

Of an opinion art posselt,

That if thou kill a lord or slave,

With all his virtues thou art drest ;

Then boldly claim the Persian worship *,

At thy uprising every day ;

And if they shall disown thy lordship,

Even send them to their sun away.

For when thou like an ancient Roman,

Killest the general on the field,

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What

* Persians worship the Sun.

What thou sayest, gainfay let no man,
Let all beneath thy sceptre yield;
Bedeck thee in the princely spoils,
Set all his glories in thy crown,
To recompense thee for thy toils;
And call the world thine own when done.

Yea, gird thou on the light of day,
And wrap thine enemies in night.
Nor give thou them a single ray,
Except they conquer thee in fight.

100

But ere thou finish all thy wars,
The moon may feel thy fury next,
And all the armies of the stars,
As spangles in thy belt be fixt.

And when thou hast atchieved this,
I would not leave the meanest thing
Design'd by me, unbrought to pass;
Till I were universal king :

Then I would have thee chain the tides,
Unto the rocks beneath the sea ;
And every monster there that glides,
Should roll to thee, and lick thy knee.

110

Then hail to the despotic lord !
Come, all ye slaves, and cringe ye low,
To him who triumphs o'er the word
Of the Eternal King, I trow !

Behold the mighty feats of fame,
Behold, and sing the victory loud,
Of him who wars against the Lamb,
And laugheth at the word of God !

XLVI. *He that reproveth God let him answer it.*
 Job xl. 2.

I HEAR, my friend, your grave remark,
 Upon the Scriptures in the dark;
 You tell us they cannot be sure,
 Which hold so many things obscure,
 And therefore cannot be of God,
 Who would his meaning clearly show'd;
 And so you hope to be excused,
 And scorn to have your sense abused.
 A mighty plausible pretence!
 What candor, decency, and sense,
 With rarest modesty combin'd!
 How these improve the human mind!
 Improve to such a fearful height,
 That every self-sufficient wight,
 Is bold to open wide his mouth,
 And take to task the God of Truth!
 But stay a little by the way,
 And hear what even a man can say;
 "The whole's too big for your small heart,"
 Your heart's too big for any part.
 Now would not equal reason say,
 I cannot comprehend the day;
 So I conclude there is no light,
 But the mid-day is the midnight:
 Or I conclude there is no sea,
 Because not wholly seen by me;
 Or is the sea allow'd to us,
 You may wind up your logic thus;
 The tides may ebb, the tides may flow,
 But not by God, I surely know,
 Else I myself, (how can you doubt?)
 Full easily might search them out:

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Why

Why should not I furround the sea,
As well as it furroundeth me?
No, no, there can be no such thing,
Else I were made its sovereign king;
At least I should its motions trace,
And found its depth in every place;
Therefore I satisfy myself,
'Tis an imaginary elf.
A singular logician thou!
Is this the way you always do?
Where thou canst not receive the whole,
Wilt thou no part? thou silly fool!
One passage of the word is hard,
And from the plain thy heart is scarr'd;
Well, are you scarred at your meat;
Because you cannot eat the plate?
Or wilt not eat a bit of flesh,
Because a bone lies in the dish?
Or, since we're in the mood of eating,
To dwell on food is most besitting;
A fancy now has struck my mind,
And it perhaps may hit my friend;
If you were just set down to dine,
The table either mine or thine,
And fully charged every dish,
With finest flesh, or finest fish;
Suppose, the grace is duly said,
And every decent rite exped,
And all your heart is fill'd with gladness,
When lo, a sudden gust of sadness
Be-glooms the beauty of the feast,
And you won't deign a bit to taste,
Because your stomach is unable
For all the meat upon the table!

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You

You might proceed a little further,
 And swear, you'd rather do a murther,
 Than touch an atom of the meat,
 Because so narrow was your state,
 You could not have the pleasant view,
 To see the ocean come to you,
 With every scale and every fin,
 That ever swim'd, or swims therein;
 The same propriety of thought,
 Runs thro' the whole objections brought,
 Against the page of Holy Writ,
 Because in part beyond your wit;
 As if you would not love your bride,
 Unless you could the whole sex wed!
 Nor wear a shirt upon your rib,
 Except you wrapt you in the web!

70

80

XLVII. *All things work together for good to them who love God, who are the called according to his Purpose.* Rom. viii. 28.

- L**O, all things work for good to them,
 Who are belov'd of God,
 Ordain'd and call'd in Christ his Lamb,
 And wash'd in his blood :
- 2 For God in Christ did sin condemn,
 His purpose to fulfil;
 And justify'd us all in him,
 According to his will.
- 3 He reigns, o'er all dominion plac'd,
 Above the highest heaven ;
 The pattern of his grace express'd,
 To all his children given.

- 4 For Adam's sin, and curse, and shame,
Point out the glory sure,
A life through Jesus' blessed name,
Which shall as God endure.
- 5 As we deform'd like Adam were,
A lump of corrupt leaven;
So we shall bear the likeness fair
Of Christ, the Lord from heaven.
- 6 As fire the gold, in melting down,
Doth purify from dross;
So Christ his jewels, for his crown,
Refineth by the cross.
- 7 When we're perplex'd and troubled fore,
Flesh fails for a defence;
Jehovah, gracious, shews his power,
For our deliverance.
- 8 The more distress'd, the more we do
In faith and love increase:
For when most weak, the more we know
The strength of sovereign grace.
- 9 Though stratagems from hell be brought,
Against us storms to raise;
Our God their plots will bring to nought:
Their fury shall him praise.
- 10 Though raging seas should meet in one,
And mount to heaven and roar,
They shall but serve to waft us soon
To our desired shore.
- 11 While passing through the vale of death,
No evil can us move:
The Prince of life hath trod the path,
And pay'd it all with love.

- 12 Escape we free from en'mies hands;
 His sword hath slain them all:
 And while Jehovah's counsel stands,
 His ransom'd cannot fall.
- 13 He'll raise our bodies pure from blame,
 Like Christ's, with Christ to reign:
 That heaven and earth may praise the Lamb,
 Who for our sins was slain.

XLVIII. *Whom have I in Heaven but Thee?*

Psalms lxxiii. 25.

AMAZEMENTS, they would me compress,
 And cover o'er with shame;
 Would rob me of my happiness,
 And blot my Saviour's name;

Chorus. But let them say, or let them do,

'Tis all one to me;

For he's high up above the sky, that's waiting for me;

Waiting for me, my soul, waiting for me,

He's high up above the sky, that's waiting for me.

2 Lo, Folly, with a soft address,

Would fain possess my love;

He trieth every fond caress,

To see if he can move. But, &c.

3 Despair he came the other day,

Stood as a fury grim;

He thought to fright my faith away,

And take my hope with him. But, &c.

4 Impatience cried o'er the way,

And deafened me with din;

Long will ye watch, and fast, and pray,

Ere ye to heaven win. But, &c.

- 5 Complaint, he muttered thro' his teeth,
And bade me see my state;
Against the winds you blow your breath,
And labour for a cheat. But, &c.
- 6 Fear, shuddering, staring, pale as clay,
Standing on end his hair,
Whispered, There's lions in the way;
You'll never end this war. But, &c.
- 7 Wan Envy, with an evil eye,
Said, See how others fare;
They never look above the sky;
Yet fat and plump they are. But, &c.
- 8 Presumption, with a brazen face,
Said, leering by my side,
You have yourself enough of grace;
You're safe whate'er betide. But, &c.
- 9 Pride, strutting with a haughty air,
Said, Have you any heart?
Those jewels should be mighty fair,
That I would pick from dirt! But, &c.
- 10 Murmur, grumbling by the way,
Muttered in my ear,
Your kingdom makes a strange delay;
I doubt if you win there. But, &c.
- 11 The World said, I'll give you pay,
I'll give it ready; lo!
If you my counsel will obey,
You will no farther go. But, &c.
- 12 Then fair-tongu'd Pleasure started up,
I'll give you choice of lusts;
With me I'll make you dine and sup;
My cookery suits all gusts. But, &c.

13 “ Yes! yes! we sisters three, the Flesh,
 “ The Pride of Life, the Eye,
 “ With pleasure every soul refresh;
 “ And stand within a cry.” But, &c.

14 Then Pain, a hideous spectre rose;
 His pincers pinch’d me fore;
 As if he were ten thousand foes,
 The anguish made me roar. But, &c.

15 Lo, Death has caught me in his fangs;
 I struggle in his gripe;
 Yet triumph o’er his fiercest pangs;
 I’m now for glory ripe!

Chorus. So, let them say, or let them do,
 ’Tis all one to me;

For he’s high up above the sky, that’s waiting for me;
 Waiting for me, my soul, waiting for me;
 He’s high up above the sky, that’s waiting for me.

XLIX. Now it is high Time to awake. Rom. xiii. 11.

’TIS now high time that we awake,
 We children of the day;
 Nor draw we more to darkness back,
 Now shines the gospel-ray.

2 Yea fully shines the gospel-grace,
 In God’s beloved Son:
 For he with God hath made our peace;
 Our peace proclaim’d alone.

3 The holy Ghost to purify
 Us wholly, he hath given;
 To cleanse from all iniquity,
 And make us meet for heaven:

- 4 In thee our God, we will be glad,
Our race draws near an end;
Our dreary days away are fled;
Thou'lt soon redemption send.
- 5 Lord, reign thou o'er my heart, alone,
My passions rule always;
Let all I do, to thee be done,
And every breath be praise.
- 6 From thee, who call'd me by thy grace,
When I was quite undone,
The worst of all the fallen race,
Free love upon me shone.
- 7 O may free love my heart constrain
All folly now to flee;
Thy Spirit, sealing me, remain,
So I'll remain with thee.
- 8 Without thee, I can nothing do,
With thee, I can do all;
My Lord, my God, uphold me, thou,
And I shall never fall.
-

L. Pass through thy Land as a River. Isaiah xxiii. 10.

- P**LEASANT fountains, in the mountains,
Purl away with trickling current;
Bigger growing, in the flowing,
Till they swell into a torrent.
- 2 See their motion to the ocean,
Now directly, then obliquely,
Ne'er abiding, onward gliding,
Now more slowly, then more quickly.
- 3 Every single drop will mingle,
Howsoever they may sever,

In their courtings, thro' their oozings;
In th' abyss they're lost for ever.

- 4 So full pleasant is our present
Starting up at once to being;
Feeble motions, feeble notions,
With our first estate agreeing.
- 5 Waxing stronger, still the longer,
Life and we are on our motion;
Every passion, every fashion,
Laying claim to our devotion.
- 6 Till at last, we croud the vast sea
Of eternal joy or sorrow;
As you live now, God will give you
Heaven, or hell, yea, on the morrow.



EL. *What is your Life? Even a Vapour.* Jam. iv. 14.

- Y**OUR life is a shadow, and so it doth glide;
He is perfectly mad, who would therein confide;
Resembling a man who should leap in a pit;
The pit's void of substance; so he were of wit;
Supposing the darkness will bear him afloat;
He diveth, and sinketh, and dieth on the spot.
- 2 Your life is an arrow, dividing the air,
It leaveth no trace of its having been there;
The arrow still hasteneth on to the mark,
So life on its motion, till sunk in the dark;
The dark spot of death is the center of all;
And there in communion together we fall.
 - 3 Your life is a vapour, a gleaming of light,
That flaunteth a-slop thro' the gloom of the night;
A meteor, lightening, and shining afar,
The peasants they see it, and cry, "A shot star."

So a luminous likeness, a moment of luster,
We fall to the turf down at once in a cluster.

- 4 Or have you observed the Northern light,
Designed Aurora, so streaming and bright?
All reddening and blushing, it flies off at once,
Full merrily, merrily dancing a-skance,
With keen emulation, and motion, and strife;
If so, you have seen the true emblem of life.
-

LII. *Awake, and sing, ye that dwell in Dust.*
Isa. xxvi. 19.

HOW highly blest'd are all the seed
Of Jesus Christ, our Lord and Head!
When he did die, in him we dy'd,
With him our flesh was crucify'd;
Death, by his death, he overcame;
The lion was conquered by the Lamb;
The Lamb arose, by his own power,
On all our foes contempt to pour.

- 2 Ascended he victoriously,
In triumph then most gloriously;
In him our Head, we did ascend,
In him we have life without end.
In Jesus when we fall asleep,
He only foldeth in his Sheep;
His Sheep within his bosom hide
From ills, whatever shall betide.
- 3 But oh, his great appearing day,
His Saints in glory shall display;
Our bodies from the dust he'll raise,
Vessels of honour, love, and praise;
In us, his glory he will shew,
As sun illustrates morning-dew.

“ Arise, my tribes, arise, and sing,”
He cries: with joy to him we spring.

- 4 We sing thy praises ever due,
We sing thy song for ever new;
Glory to thee we do ascribe,
Redeem'd by thee from every tribe;
We sing our God, his Son who gave,
Us from so great a death to save;
We sing the glories of the Son,
Who hath for us the victory won.
- 5 Ye Cherubims, and Seraphims,
Who veil your faces with your wings,
In burning raptures do you sing,
The love, the glory of our King.
Sing, sing, all heaven, sing to our Lord;
Behold all things he hath restor'd;
Our God reigns ever, all in all;
We reign with him for ever shall.
-

LIII. *Christ is our Peace.* Epes. ii. 14.

THE Father speaketh peace unto
His saints, and children every one;
Abundant peace to us doth flow,
Through his belov'd eternal Son.

- 2 His Son the enmity hath slain,
And cloath'd our enemies with shame;
Exalted over all to reign;
Peace, peace to us he doth proclaim.
- 3 My blood, he says, I shed for you,
And cleansed you from every stain;
My love-constrained saints, O now,
Do not defile your robes again:

- 4 To folly do not turn again,
But dwell in bosom of my grace ;
So shall your foes assault in vain,
And you shall ever rest in peace.
- 5 Amen to all thy words, O Lord ;
According to thy own decree,
Thy everlasting strength afford,
And perfect what concerneth me.
- 6 O let me now no more return,
To any earthly base desires ;
These by thy breath consume and burn,
And fill me with thy heavenly fires.
-

LIV. *Behold I come quickly.* Rev. xxii 20.

- COME, ye tempests, pour your rage,
Blow, ye winds, descend, ye floods ;
Christ, the Rock of every age,
Will make you pass like morning clouds.
- 2 Pass ye, pass ye far away,
Pass ye now, return no more ;
Hasten Lord, thy coming day,
Haste, we pray thee o'er and o'er.
- 3 Lo, behold with out-spread hands,
All thy children stretch to thee ;
Come, refresh thy weary lands,
And let all flesh thy glory see.
- 4 Come, and be thou like a roe,
Like a roe or fallow-deer,
Joyful on the mountain's brow ;
That so we may with thee appear.
- 5 O my spirit, watch and pray,
Let thy lamp incessant burn,

Waiting for thy marriage-day,
When thy Bridegroom shall return.

6 Hear I not his chariot-wheels,
Sounding thro' the bending skies,
With all the heavens at his heels?
See! the world before him flies.

7 Hark, the saint-transporting sound!
Ye elect, see the Bridegroom come;
Come ye from your farthest bound,
Welcome to your glory home.

8 Welcome, welcome, Lord, to thee,
Lo, thy virgins round thee throng,
Come, and ever with us be;
Sing we now th' eternal song;

9 Sing we now the song of Moses,
Song of Moses, and the Lamb;
Thou hast beaten all our foes, as
Smallest sand below the stream:

10 Streams of wrath have gone above them,
And have swept them clean away:
But thy faints, (ye fiends remove them!)
Swim in pleasures, ever gay.

*LV. In the Clay-Ground did the King cast the Vessels of
the Lord's House. 1 Kings vii. 46.*

COME, my friend, and wisely ponder,
How the skilful vessel-founder,
Brings his works, without a blunder,
Every one to due perfection.
The dross, commingled with the metal,
Fire-resolved, soon will settle;
And he forms a pot, or kettle,
Sound and pure to all inspection.

- 2 So the elect vessels casten
By the hand of God, will fasten
Dross-free, by themselves, in fashion,
As their Maker hath decreed.
He will fire and bellows furnish,
While they melt in earthen furnace,
And grow meet to take the burnish,
From their clay-built furnace freed.
-

LVI. *We shall see Him as He is.* 1 John iii. 2.

WERE I dismissed from this cell,
Where all my damps and shadows dwell,
No sorrow should my spirit quell,
Which burns for heavenly Vision.
When sinking in the miry clay,
Unblessed with a single ray,
My blackest night was chang'd to day,
By glimpse of heavenly Vision.

- 2 Bewildered, standing all aghast,
The fainting pilgrim on the waste,
Cries, "Lo, the danger's overpast!"
On seeing kindly Vision.
You take him in your friendly hand,
And lead him to the blessed land,
Till glad before the king he stand,
Faith swallowed up in Vision.

- 3 By faith, we live in barren soil,
Feeding on Manna the mean while;
We baffle every flyest wile,
Of him who sows division.
Through faith, we leave our fears behind,
When all about is wavering wind;

Faith is our constant friend, and kind;

Faith is a smile of Vision.

- 4 O always smile with pleasant eye,
 No mortal thing will I envy;
 My treasure's all above the sky,
 With thee, my lovely Vision.
 O haste thee, death, and burst my chain,
 Deliver me from tears and pain,
 And give me, all in love to reign,
 In bosom of my Vision.

LVII. *We that are in this Tabernacle do groan.*

2 Cor. v. 4.

- T**HIS world is a vale of tears,
 A wilderness of thorns and briers,
 A den of lions, a haunt of bears;
 But death will banish sadness;
 The tears are first a springing well,
 The well becomes a running rill,
 The rill doth to an ocean swell,
 O welcome, death, with gladness.
- 2 This wilderness is full of care;
 Care is the thorn and the brier,
 Our tender flesh whose prickles tear;
 But death will banish sadness;
 As strayed lambs the thickets twine,
 Rough-branching thorns around them cling,
 So wrenching pains our bowels wring;
 O welcome, death, with gladness.
- 3 As travelling thro' this howling waste,
 Companions, talking breast-a-breast,
 Springs forth a roaring hideous beast,
 (But death will banish sadness,)

A dread-

A dreadful lion, glaring fires,
Lashing his sides with maddest ires,
Between his jaws my friend expires;
O welcome, death, with gladness.

- 4 Among her father's new-mown hay,
Lately, on her espousal-day,
A virgin pure went forth to pray,
(But death will banish sadness.)
Before the joyful Bridegroom came,
A foaming bear from forest ran,
And hugg'd * the lovely blameless Lamb;
O welcome, death, with gladness.

- 5 All lorn on our weary way,
We wander from our homes astray;
Our guides they seldom but betray;
But death will banish sadness;
Sad, sable-wing'd, with shrieks and howls,
Comes on the night, and prowling wolves,
Trembling we cry as wailing owls,
O welcome, death, with gladness.

- 6 Amaz'd, we pass, and stumble on,
Now on a stock, now on a stone,
Our hopes are with our pleasures gone;
But death will banish sadness;
Before us a steep frightful den,
Around us all a deadly fen,
Pursue behind more dreadful men;
O welcome, death, with gladness.

- 7 If any time we fall asleep,
Lo, monsters raging from the deep,
Or serpents hissing by us sweep;
But death will banish sadness;
Awake we, startled from our wit,

And

* In this way the Bears make their attack.

And flying, hide us in some pit,
 Then bleed we there, by serpents bit;
 O welcome, death, with gladness.

- 8 Lo, morning springs, with healing beams;
 Full on my heart the glory streams,
 And all my bosom gladness gleams,
 For death has banish'd sadness;
 The sadness fled as morning dew,
 Whole heaven rusheth on my view:
 O death, my trusty friend, Adieu!
 Come, welcome life, with gladness.
-

LVIII. *That which is in the midst of Fools is made known.* Prov. xiv. 33.

- I** SAW the harvest in the ear,
 A blast came by and stript it;
 I saw the womb with child to bear,
 A sword came by and ript it:
 2 So is the spirit of the fool,
 His mole-hills all are mountains;
 He has a little stinking pool,
 And cries, " My charming fountains!"
-

LIX. *In God I will praise his Word.* Psal. lvi. 4.

ARISE, my spirit, soar and sing,
 Melodious breathings to thy King;
 Sing high the praises of his Word,
 What raptures does his Word afford!
 Afford to me, afford to all,
 On whom the Holy Ghost does fall!
 No joy did ever equal theirs,
 And in his Word the joy appears.

- 2 His Word surpasseth earthly things,
With praises thereof heaven rings;
Yet we may climb by gradual mean,
Till up some pinnacle we win,
Some Pisgah-top, to view the plains,
Where God in love for ever reigns,
Where streams of pleasure always flow,
And all the sweets his Israel know.
- 3 Well knew old Israel in their day,
While tabernacling in this clay,
What blessings grew upon the field,
And all the gladness earth could yield;
Their rivers ran with milk and oil,
And honey flow'd in all their soil;
Feeding on these, in death they griev'd;
He sent his Word, and lo, they liv'd.
- 4 Sweet is the light of pleasant day,
When all array'd in glory gay,
Appears the year in Summer's pride,
Adorned as a blooming bride;
Around her health and beauty reign,
And pleasure beats in every vein;
The whole is as the glow-worm gleams;
But in his Word the day-spring beams.
- 5 Incaptivates the wise and fool
Sweet music, thrilling through the soul;
Melt her touches, trembling, light,
As lightnings playing through the night,
Yea melt the fiercest spirit down,
Into a still ecstatic swoon;
The mind who loves this music mourns;
His Word to joy our mourning turns.
- 6 Escapt from all the deaths at sea,
His head down-hanging to his knee,

The sickly sailer, pained sore,
Slow-creeping up some spicy shore,
His ravish'd nostrils in the gale,
Life, health, and transport sweet inhale;
But in the Word, my garden, blows
The valley-lily and Sharon's rose.

7 Twisting in agonizing throws,
When time her burden would disclose,
Anguish, hard-gripping in his fangs
The mother labouring in her pangs,
What bursts of gladness o'er her gleam,
Her soul emerging from the stream,
The sudden blast when overblown!
God's Word so gladdens all His own.

8 On Samson, mighty prince of Dan,
A lion from the vineyards ran;
He caught him by his stretched paw,
And tore the monster jaw from jaw,
Whom passing afterwards he sees
Embowelled all by honey-bees;
How sweet the honey from the combs!
The Word of God much sweeter comes.

9 Alarm'd at every rustling wind,
If any time a treasure find,
Adventrous on the Indian plains,
The merchants, hunting after gains,
They boldly guard it on the field,
And only with their life they yield;
God's Word's my only treasure; I,
With it will live, with it will die.

10 Bewildered sore, his eyes bedimm'd,
The weary traveller all benumb'd,
Exposed in the wreathing snow,
When drifted tempests fiercely blow,

- How welcome is his pleasant home,
Instead of horror's deadly gloom,
His children running round his knee!
So, welcome is God's Word to me.
- 11 When lying helpless in my blood,
My Lord, in mercy, o'er me stood;
Upon my wounds his eyes he turn'd,
And all the while his bowels yern'd;
He wrapt me in his softest love;
And swift away my sorrows move;
For then he seal'd me for his own;
And by his Word his love was shown.
- 12 When Adam and his Eve were bold,
As Holy Scriptures have us told,
To eat of that forbidden tree,
So dear, my friends, to you and me,
Jehovah came in friendly guise,
And shew'd his mercy by surprize;
He smiled at their apron-leaves;
But in his Word a covering gives.
- 13 Sweet Jonathan and David were,
One soul within two bodies fair;
If David, chosen and lov'd,
Was grieved, Jonathan was mov'd;
They soar'd two eagles to the sun;
Their course of friendship equal run;
Were both accepted of the Lord;
For both believed in his Word.
- 14 In dire distress I found no ease;
The Word my kind physician was:
When bound in chains, condemn'd to die,
The Word gave me my liberty;
Weary, I wandered all alone,
Without a guide, I was undone;

The Word drew nigh, and said to me,
 "Behold a faithful friend to thee."

- 15 Inclos'd in horror's deepest shade,
 I sat, I wept, I mourned sad;
 When lo, behold, a sudden gleam,
 Of glory all around me came;
 All instantaneous fled away,
 The shades and horrors from the day;
 I sprung for joy, with sweet surprise;
 It was the Word that blest'd my eyes.
- 16 Imbattled legions from the deep,
 Like rushing whirlwinds round me sweep,
 They tofs'd me as a tennis-ball,
 In pieces almost shook me small;
 No stop, no stay their fury knows,
 O who will save me from my foes!
 Flew lightening, as the fiery flame,
 God's Word, and quite consumed them.
- 17 Bewildered in a wilderness,
 From sorrows finding no regress,
 I fell into a sinking fen,
 And then into death's dismal den;
 Death, grappling dragon, round me claspt,
 And tore my entrails as he graspt;
 My God beheld the dreadful deed,
 His Word he sent, his Word me freed.
- 18 A paradise of joy to me,
 His Word before me spread, I see,
 Where streams of pleasure ever flow,
 And where the Tree of Life doth grow;
 The glory thereof's all divine,
 The Tree, and Fruit, and all are mine;
 No serpent lurks in all the place;
 For all is God, and all is grace.

- 19 My God is God for evermore;
His grace I evermore adore:
My God up-built me on his Son.
His Son is my foundation-stone;
On him the building all depends,
And he the building all defends;
I am a temple for my Lord,
He dwells within me by his Word.
- 20 His Holy Spirit is my priest,
By him my temple all is blest;
Away with every thing unclean,
Nought here, but holiness be seen!
O thou, adored of my soul,
Possess my soul, possess me whole;
Conduct me to thine own abode,
According to thy Word, O God.
-

LX. Blessed are the pure in Heart. Mat. v. 8.

- O** Blessed, blessed every one,
Whom God the Father blesteth!
He blesteth them in his own Son,
Whose love their soul possesseth:
For God, our Father, sees no sin,
In Jesus his Beloved,
Who dwells by faith our souls within,
In whom we are approved.
- 2 Within our heart, a living well,
His Holy Spirit floweth;
And cleanseth it, tho' foul as hell,
Till pure as heaven it showeth.
God's promises are pure and sure,
In Jesus all amen, yea,
O ye who thus in heart are pure,
In him ye shall remain ay:

- 3 Your eyes shall see his glorious face,
 In love eternal glowing,
 Whose brightness fills the holy place,
 With raptures overflowing.
 Let heaven and earth his love proclaim,
 And sing to God our glory ;
 His holy, holy, holy Name,
 O all his saints, adore ye.
- 4 I will myself adore and sing,
 With spirit burning vehement ;
 And every soul will praise the King,
 Who knows the King is clement.
 His clemency I know full well,
 He wrapt me in his favour :
 When I deserv'd in wrath to dwell,
 He came himself my Saviour.
- 5 He flew to me on wings of love,
 And made a timely rescue,
 And caught me up to him above,
 That I might sing at rest now.
 Round, round eternity shall sound,
 And all his hosts shall join me ;
 While heaven, and earth, and hell rebound,
 His praise who doth refine me.
-

LXI. The Work of Righteousness Peace, and the Effect of Righteousness, Quietness and Assurance for ever. Isaiah xxxii. 17.

REDEEMED by the blood of God,
 What more have I to do,
 But follow him to his abode,
 And to his Spirit bow ?

- 2 He finish'd all the Righteousness,
On that accursed tree;
And sent the Spirit of his grace,
To shew the same to me.
- 5 This Righteousness is now my own,
My God ordain'd it so;
For theirs it is, to whom 'tis shewn;
They're justify'd who know.
- 4 Who know the Father, and the Son,
In whom he is well pleas'd,
Are sav'd by what the Son hath done,
From all their guilt releas'd.
- 5 I have the Witness in my heart;
The Holy Ghost is he,
Who doth to me the joy impart,
And give me light to see.
- 6 The person who beholds the light,
Rejoiceth in the sun;
And I, a child of glory bright,
Rejoice in God alone.
- 7 Rejoicing in my God, I know,
I do rejoice in him;
From him the streams of glory flow,
That fill me to the brim.
- 8 Why should I then, as empty, cry,
"O Lord, give me a drop,"
When I am full of God Most High,
Preventing fear and hope?
- 9 Could Adam in his innocence,
Cry, "Lord, give me to live,
"And cause me feel the pleasant sense,
"Of what thy bounties give?"

- 10 Or can a child of God by faith,
An heir in Jesus Christ,
Mock God, and cry for what he hath,
As if he were not blest?
- 11 Or rather should he not allow,
The mercies of the Lord?
And thankful at his foot-stool bow,
Triumphing in his word?
- 12 Where is the high presumptuous sin,
To take the gift of God?
As freely as he doth incline,
So freely take we shou'd.
- 13 Oh hateful, counterfeiting pride!
'Tis thou who stole the name,
Of meek humility, to hide
The grossness of thy shame.
- 14 'Tis not, Humility, thy task,
To weave a thin excuse;
And then for worthiness to ask,
That thou may grace abuse.
- 15 Thy office, O Humility,
Is frankly to receive,
What frankly cometh from on high,
And God the glory give.
- 16 Amen, to God the glory be,
Who made the sons and heirs,
That they might all his glory see;
His glory all is theirs.
- 17 O worthy of his glory then,
And worthy of his love,
Ye highly favoured of men,
Your sonship now approve.

- 18 Bear witness, every child of hell,
And every child of heaven,
Whene'er my spirit shall rebel,
To me the shame be given;
19 To him the glory of his love;
Let love possess my soul;
Let all my motions be in love;
My God, possess me whole;
20 Possess me now, possess me still;
Thy Spirit in me reign,
And guide me to thy holy hill;
My God, say thou, "Amen."
-

LXII. *I am the Good Shepherd.* John x. 2.

- I ONLY am the Shepherd good,
My life I freely gave;
So was I fore-ordain'd of God,
That I my sheep should save.
2 Lost were my sheep, forlorn their case,
No favour to them shown;
I, of my own free sovereign grace,
Did choose them for my own.
3 I saw, when none to rescue was,
And from my throne came down;
I took you from the lions jaws;
Fierce lions trampled on.
4 I founded loud my gospel-pipe,
And opened your ear;
This mark I give all my own sheep,
My voice they know and hear.
5 No stranger they will hear, nor go
With those who spoiled them;

- For their own Shepherd's voice they know,
And glory in his name.
- 6 Although my sheep in distant lands,
Be scattered far abroad,
I'll guide them by my skilful hands,
Safe to my own abode.
- 7 Our great High Shepherd goes before
His sheep; he leadeth them,
In pastures green for evermore,
Where living waters stream.
- 8 For no destroyer haunts the plains,
Wherein his flocks are fed;
Glorious our Shepherd ever reigns,
And victory crowns his head.
- 9 He death for us did undergo;
For us he bore the pain;
That we eternal life might know,
And in his kingdom reign.
- 10 Lo, God the Father holds us all;
In God the Son we stand;
O who are they that ever shall
Pluck us out of his hand?
- 11 Though all the powers of earth and hell,
Against us should advance,
The mighty God in us doth dwell;
His glory's our defence.
- 12 We'll raise his glory in our song,
Who us so high doth raise;
For heaven in us is now begun;
And our employ is praise.
- 13 Our works of love shall clearly show,
That we are born of God;

Sith, all we have to him we owe,
Redeemed by his blood.

- 14 Extolled be thy name by me,
Let all thy creatures join,
And praise the God of love, the Three,
Eternal Three in One.
-

LXIII. That the Man of God may be Perfect.

2 Tim. iii. 17.

PRAY, tell me, friend, what will you be
The wiser, if you do not see
The meaning of the page or book,
In which you for instruction look?

- 2 And tho' you should the meaning find,
Unless according to the mind,
And message of the Holy Ghost,
You'll find your pains and labour lost.

- 3 Yea, though according to the mind,
And message, by the Lord design'd,
You are not yet a jot the better,
Except yourself perceive the matter.

- 5 Whence I most firmly do conclude,
Only the Word of God is good,
To teach, instruct, correct, reprove,
To perfect men in faith and love.
-

*LXIV. Lord, to whom shall we go? Thou hast the
Words of eternal Life. John vi. 68.*

TO whom, to whom, Lord, shall we go,
But thee, but thee, alone?
For being taught of God, we know,
Thou art his only Son.

98 *Christ alone hath the Words of Eternal Life.*

- 2 With thee eternal life is found,
The promise thou dost give;
They who are in this bundle bound,
With thee shall ever live.
- 3 Thy words did quicken us when dead,
Thou breath'd this life of thine;
By faith we on thy body feed,
And drink thy blood divine.
- 4 How can we hunger more, O God,
Or thirst, or more repine,
When fed with thy delicious food,
And drink, supremely fine?
- 4 How can we with the world more,
Pursue for empty things;
When lo, we have all needful store,
In thee, O King of kings?
- 6 For thus thou freely hast declar'd,
Thy love to all thine own;
Thy grace in glory to reward,
With an immortal crown.
- 7 Lord, hasten on thy wish'd-for day,
Swift folding up the sky;
And glory of thy power display,
With stately majesty;
- 8 That viewing all thy glory, we,
In bright array may shine;
Reflecting back thy love on thee,
With all those hosts of thine.

LXV. *Come up hither, and I will shew thee things
which must be hereafter. Rev. iv. 1.*

HAIL to the Holy Spirit's beam,
That upon my spirit plays;

Kindling

- Kindling up a heavenly flame,
That makes all my spirit blaze.
- 2 Like Manoah's Angel from the rock,
Lo, my sanctify'd desire,
A sparkling glory thro' the smoke,
Keen aspireth to be higher;
- 3 Higher up, and higher still,
Winged by the fire below,
Till it reach to Zion-hill,
And all into God's bosom flow;
- 4 Mingling with Eternal Love;
Thence it came, and there it flows;
Chaining me to God above,
For a chain between us goes;
- 5 A chain of sympathetick links;
Sympathetick pulls I feel;
Drawn up speedily, methinks,
Now I rest on Zion-hill.
- 6 O what glories on me burst!
Were I in the body now,
(For I see I've dropt my crust)
Life would with the vision go.
- 7 Ah! my fellow-faints beneath,
Whom I left as groveling worms,
You are dead for want of death;
Oh what wonders death performs!
- 8 Here, we cannot now express,
There, you cannot yet conceive,
Haste ye, come to paradise,
Come, and see what you believe.

LXVI. *Shall we continue in Sin, that Grace may abound? God forbid! Rom. vi. 1.*

WHO'E'R should eat a poisonous thing,
And cry, " God save me from the venom!"

Would only mock the heavenly King;

His very prayers would condemn him.

And wert thou guiltless, O my soul,

If thou should suck the worst of poison;

And underneath thy tongue should roll,

As if it were a healthful potion?

2 Canst thou imagine, God will hold,

Unto thy wickedness a candle;

While viewing mercy, thou art bold,

Thy Delilah on knee to dandle?

Who'er they be that sin embrace,

In hopes of having free salvation;

Because they see abounding grace,

Are doom'd by justice to damnation.

3 Avaunt ye then, each cursed thing!

What have I more to do with idols?

For I'm espous'd to Christ my King;

And Christ my King will bear no rivals.

Thy love, O Christ, a mighty stream,

With even course, never to vary,

Me washed all from stain and blame,

Along with't swiftly, sweetly carry.

4 Adown the channel of thy will,

Thy love the element I swim in;

Thy love and Spirit, Lord, me fill,

As in thine eyes is most becoming.

While hypocrites but make a show,

Like dead fish with the current going;

Let all my life and motions flow,
From thy pure love, within me flowing.

LXVII. *He that is not with me is against me.*
Mat. xii. 30.

LO, the Prince of salvation hath lifted on high,
His banners unfurled to flow thro' the sky;
Inscrib'd on the borders, his motto I see,
Inscrib'd with his blood, streaming red from the tree;
"From me, O ye neutrals, avoid ye, avoid ye,
"Ye odious indifferents, I cannot abide ye;
"He who is not with me, even he is against me;
"If thou sayest not as I say, thou flatly gainsayest me,"
2 Ah! ye sadly deceived, and slow to believe,
Who hath ears to receive it, now let him receive;
Who gathers, and gathers not, Jesus, with thee,
He but scatters abroad on the waves of the sea.
Whate'er thou art speaking, or thinking, or doing,
If thou unto Jesus, thy Lord, be not bowing,
Thou art only projecting a project of death;
How to plunge thee in folly, till plunged in wrath.

LXVIII. *Now ye are no more Foreigners.* Eph. ii. 19.

AWAY, O ye sorrows and fears,
Away ye, for ever away.
Away, O ye sighings and tears,
For this is the joyful day;
How joyful is it to me,
Now I live by the death of my Lord,
Agreeable to the decree,
Which I read in th' infallible word!
2 With high exultation I sing;
And gladly my confidence place,

In thee my Redeemer and King ;
 Thy blood is my glory, my peace ;
 For tho' I be nothing at all,
 But an atom that creepeth in earth ;
 That I might arise by his fall,
 He humbled himself to the death.

3 That I might no more be a stranger,
 And foreigner with the exiles,
 He rush'd thro' the heart of my danger ;
 And dying, upon me he smiles.
 A citizen now with the saints,
 In fellow-communion with God,
 I triumph above my complaints,
 And laugh at the terrors abroad.

4 I know my foundations are sure,
 They cannot be moved away ;
 For he is infinite in power,
 Who is my foundation and stay.
 In him the whole building is made,
 Compacted together in one ;
 And I by the Spirit am laid,
 On him as a polished stone.

5 A temple of beauty for God,
 We are builded together in love ;
 A pure everlasting abode,
 From whence he will never remove.
 Sing loudly, and glory proclaim,
 To him who projected the plan,
 Yea, and built in the blood of the Lamb ;
 Sing glory to God every one.

LXIX. *Wherewith shall I come before the Lord? and bow myself before the High God? Micah vi. 6.*

BEFORE the Lord, wherewith shall I,
Presume to come and pacify?
Shall I with offerings come to thee,
O God most High, and bow the knee?
Or calves upon thine altar lay,
My aggravated debts to pay?
Oh, will the Lord well pleased be,
With any thing that comes from me?

2 Shall rams by thousands yield their blood,
To mollify the heart of God?
Or twice as many thousand more,
Rivers of oil before him roar?
Or shall I my first-born kill,
That God may spare my blood to spill?
Shall I my body's fruit resign,
To free my soul from death and sin?

3 Away, thou fool! for God hath shew'd,
That none of these are things for God:
Thy gifts may stay within thy walls,
Thy calves may feed them in their stalls,
Thy rams may dwell among thy flocks;
God covets not thy ram nor ox;
And though thou pour ten thousand floods,
He scorns thy oil and all thy goods.

4 But God hath shew'd to thee, O man,
The Good, the Just, the Holy One:
Behold the Lamb of God, behold,
Behold his blood, and be thou bold.
In him appeas'd, the Lord doth rest;
In him, rest thou, and be thou blest'd;

Receive

Receive, rejoice, and humble be;
Jehovah asks no more of thee.

- 5 Jehovah's righteousness is shown,
That thou may know it all thy own;
Jehovah's Just, and Faithful too,
Believe, be just, and faithful thou;
Mercy he loves, and gives to thee,
Mercy love thou, and thankful be;
Faith, love, obedience still be show'd;
This is the way to walk with God.

- 6 **T**HEN hath Jehovah show'd to men,
The way that's good, and sovereign?
And what doth he require of thee,
But done in Jesus thou may see?
By Grace we're freely justify'd;
For nought have we that can us hide,
Or from the hand of justice free;
No other way but Grace we see.

- 7 Now since thou hast thy mercy shown,
And to the worst of men made known,
That we should love, and live in God,
Our everlasting sure abode;
That humble in thy way, O Lord,
We may be found with one accord,
O give to walk by Grace divine;
That we may in thy glory shine.

- 8 There shall we in thy love abound,
And evermore thy praises sound;
Nor from those chrystal-streams above,
Shall any fiend thy saints remove.
Away with doubts and terrors then,
Why should they any more remain?

Give us to watch in faith and love,
Till Christ, our hope, come from above.

LXX. *Ho, every one.* Isaiah lv. throughout.

- H**O, ho, ye thirsty, see the streams,
Jehovah's strength aloud proclaims;
The streams of life before you flow,
From heaven down to earth below:
Come to the waters, come ye all,
And drink obedient to my call;
Yea, he that hath no money, come,
For money here there is no room.
- 2 Come ye, and buy, and fill your soul,
And eat and drink without control;
Come moneyless, buy milk and wine,
Without a price, or ought of thine.
Why do ye spend your strength in vain?
And labour in the fire with pain?
Your money goes but for your sweat,
And brings you neither drink nor meat.
- 3 Attention give to me, your Lord,
And live by my eternal Word;
My Word's the food by which you live,
You eat the food when you believe;
Eat, O my friends, and drink your fill,
The Bread of Life is at your will;
Delight your soul in what is good,
Fatness and marrow be your food.
- 4 Incline your ear, and come to me,
And you shall all my glory see;
Hear, and your soul shall live, I swear;
Let heaven and earth Jehovah hear;

- I make an everlasting deed,
And pledge my faith to David's seed;
My covenant I seal in blood,
I seal it in thy blood, O God.
- 5 Lo, I have given thee, my Son,
Who fillest my eternal throne,
A witness to the people all,
To raise them from their woful fall;
A leader and commander be,
To all the people I give thee;
And bring them to my holy hill,
According to thy power and skill.
- 6 Behold, the multitudes of those,
Who are by nature all thy foes,
Yea, in rebellion raging fierce,
Shall feel the influence of thy grace;
And all into thy presence flow,
As doves into their windows go:
In clouds they fly, thro' all the sky,
Because my love has drawn them nigh.
- 7 Behold the Prince of Israel,
And tremble, all ye powers of hell.
Let go my captives from your hold;
And ye, my sons of hope, be bold;
For I, Jehovah, in my power,
Devour the dragons that devour;
I glorify my Holy One,
Who hath for you the glory won.
- 8 Seek ye Jehovah, while he may,
Be found in the accepted day;
And call upon the Lord your God,
While he is near upon the road:
Let wicked men forsake their way,
And hear what God the Lord will say;

- Let them return and boldly claim,
For mercy, in the Saviour's name.
- 9 But let them disavow the thought,
As if the Lord to terms were brought,
Upon account of what they bring;
He giveth freely as a King.
Believe, and thou shalt mercy have,
And all thy wants on mercy leave;
For mercy loves to multiply
Her favours on the seeing eye.
- 10 Jehovah pardons multiplies,
Where'er he heareth faithful cries;
For lo, my thoughts, Jehovah says,
Are not as yours, nor yet my ways;
For as the heavens are high above,
So are my thoughts and ways of love;
As high as heaven above the earth;
For mine are life, but yours are death.
- 11 Behold the rain and falling dew,
Which all the face of things renew;
And see the flowings of the snow,
Which softly from the heavens flow;
They never more return again,
But watering hill and vale remain,
And make the earth a fruitful field,
The life of man and beast to yield:
- 12 So shall my words which pass my lip;
None of them all away shall slip;
Nor turn again upon me void,
But shall upon the earth abide,
Till they accomplish all I please;
And shall accomplish all with ease;
Success shall every purpose crown,
And every work my Godhead own.

13 Lo, you shall go along with joy,
 My peace shall be your glad convoy;
 The mountains and the fields shall sing,
 Before you, glorying in your King;
 The rocks shall break into a song,
 And hail you as you pass along;
 The forest-trees shall clap their hands,
 And spread the joy thro' distant lands.

14 The thorn shall affrighted fly,
 And in its stead up-towering high,
 The spiry fir-tree you shall see;
 And for the brier, the myrtle-tree.
 Now this shall be Jehovah's name,
 His everlasting sign of fame;
 "Jehovah is the God of love,
 "Whose purpose never shall remove."

LXXI. *With Joy shall ye draw Waters out of the Wells of Salvation.* Isaiah xii. 3.

THE fountain of beauty, the fountain of joy,
 Perennial flows, perennial flows;
 I drink of the waters, the waters destroy
 My numberless woes, my numberless woes.

2 I lately oppressed with poverty fell,
 And sunk to the ground, and sunk to the ground;
 I fell on the brink of my heavenly well;
 Rich treasures I found, rich treasures I found.

3 My well is to me a whole heaven of treasures;
 I tofs away gold, I tofs away gold;
 I tread on the earth, and I tread on her pleasures;
 I drink and am bold, I drink and am bold.

- 4 I am bold and couragious, because of my well;
My well is the Word, my well is the Word;
By the Word of the Lord I'm deliver'd from hell;
And to heaven restor'd, and to heaven restor'd.
-

LXXII. *When the Chief Shepherd shall appear ye shall receive a Crown of Glory.* 1 Pet. v. 4.

- L**O, I see from afar, my Shepherd in the air,
He is coming to take me along;
No more shall I pine, nor want the sun-shine,
Since I hear my Shepherd his song.
- 2 O his song it is sweet, and kindly doth greet,
All melting my soul into love!
My redemption is come, and I go to my home,
To sing with my Shepherd above.
- 3 Lo, behold he is near, his glories appear,
And appearing they dazzle my eyes:
See, the sun flies away, and the moon cannot stay;
For my Shepherd's the light of the skies.
- 4 O the sound of his pipe, makes my spirit leap!
My sorrows fly wailing away;
Now adieu all below, to my Shepherd I go,
To sing with my Shepherd for ay.
-

LXXIII. *A Samaritan came, saw, and had Compassion.* Luke x. 33.

COLD-stiffened as clay, all bleeding we lay,
Stript naked, and wounded, upon the high way;
For thieves on us rusht, and miserably crusht,
Then fled off, with their booty and victory flusht.

- 2 No hand we espy, no pitying eye,
To lend us compassion or aid drawing nigh;
When lo, in a glance, salvation at once!
What raptures of gladness our spirits intrance!
- 3 All hail to our God! on a cherub he rode,
Bright-flaming in love from his holy abode;
He wash'd off the soil, and anointing with oil,
He healed our wounds with unwearying toil.
- 4 He healed our wounds, and his trumpet he sounds;
And banish'd our foes all within their own mounds:
His anger was hot, for he seiz'd on the spot,
And in boilings of brimstone he sent them afloat.
- 5 Despairing, they roar, and roar evermore;
They swim in an ocean that knoweth no shore.
They sink in a pit, no bottom has it;
The serpent, he bit us, the serpent is bit.
- 6 But we to God near, elected and dear,
With him in his glory shall quickly appear;
And wear on our head, the glory decreed;
For a crown and a kingdom he gives to his seed.
- 7 What he does reveal, and the glorify'd feel,
Not they, but eternity only can tell;
In deep silence then, ye children of men,
Expressive, adore your Redeemer. Amen.

LXXIV. *For me to die is Gain.* Phil. i. 21.

Farewell to my pain, and farewell to my chain;
Farewell to my loss, and welcome my gain;

Chorus. My sins and my sorrows, farewell evermore;
My soul and all in me, Jehovah adore.

- 2 The earthquakes may quake, and the mountains may
break;
Yet never a jot of my confidence shake. My sins, &c.

- 3 Old ocean may rage, and fierce tempests engage;
Yet none of them all shall my courage assuage. My &c.
- 4 The deeps may rush up, and the heavens may down
stoop;
Yet none of their boastings demolish my hope. My &c.
- 5 The trumpet shall sound, earth and hell shall rebound;
Then my dust shall all gladly spring forth from the
ground. My sins, &c.
- 6 The King shall descend, and the skies he shall rend;
Then I'll issue forth boldly to welcome my friend.---
- 7 The lights of the sky, in darkness shall ly;
But darkness from me shall far away fly. My sins, &c.
- 8 The world it shall die, and expire with a sigh;
But I, as an eagle, shall tower to the sky. My, &c.
- 9 All love to my God, this love who bestow'd;
The kingdom, power, glory, to him all are ow'd.---
- 10 How amazing it is! What an extasy this!
I'm swallow'd, I'm lost in an ocean of blifs!
- Chorus.* My sins and my sorrows, farewell evermore;
My soul and all in me, Jehovah adore.
-

LXXV. *Every Purpose of the Lord shall be performed.*
Jer. li. 29.

THOU vain, aspiring, puny worm!
Would'st thou Jehovah's Purpose scan?
By mighty wisdom, thou, reform,
His infinite eternal plan!

Chorus. High dominion, dominion all above,
Dwells with God, and God is love.

- 2 As flowers in their peculiar blooms,
Array'd appear in their own spring;

According to his Purpose comes
To full perfection every thing. High, &c.

3 The fair creation started forth,
In glory all around his throne;
His Purpose waited at the birth,
And waiteth still the same upon. High, &c.

4 The sons of God shouted aloud,
Together sung the morning-stars,
His holy Purpose when they view'd;
Their music then being free from jars. High, &c.

5 In love, they all created were,
And shined in primeval light;
Rejoicing in their given sphere,
Their motions as his Purpose straight. High, &c.

6 But Satan rose in his own time,
And burst away to shades of night;
He drew away an host with him,
Combin'd against the Purpose right. High, &c.

7 Their purpose was to fight with God,
And trample on his Son their Prince;
His Purpose was to quell the proud,
And dash them down to hell at once. High, &c.

8 In kindling flames, I see the Son,
His Father's Purpose keen pursue;
To quash rebellion new-begun,
His thunder-bolts in tempests flew. High, &c.

9 Tost from the battlements of heaven,
According to his purpos'd ire,
With dire combustion headlong driven,
Deep-plung'd they ly, in liquid fire. High, &c.

10 Against his Purpose who rebel,
And choose a purpose of their own,

With

With devils in the pit must dwell,
By their own purpose overthrown. High, &c.

11 When he created man the Lord,
His viceroy, o'er the earth to reign,
He shew'd his Purpose in his Word,
A fixt decree concerning men. High, &c.

12 " By dying Adam, thou shalt die,
" If thou transgress my firm command,
" My Purpose thou must underly,
" And satisfy my high demand." High, &c.

13 The Serpent heard the oath of God;
Then lo, apprizing all his den,
He hiss'd, and flew from his abode;
Permission lengthening out his chain. High, &c.

14 " Yea, hath your Maker said indeed,
" Was this his Purpose and his love?
" On every tree you shall not feed,
" Or else my deadly judgment prove! High, &c.

15 A rebel man, became anon,
And purpos'd death pursued sin;
The serpent deem'd the victory won,
And hell triumph'd with odious din. High, &c.

16 With pitying eye, Jehovah saw;
In him compassions flowing strove,
To magnify the broken law,
And shew to man his purpos'd love. High, &c.

17 Descended he with Purpose mild;
Yet coldness frowning in his eye;
To over-awe his froward child,
He lifted up the rod on high. High, &c.

18 In mercy, for the Elect's sake,
The curse came hand in hand with guilt;

Adam, and Eve, and we, partake,
No atom of his Purpose spilt. High, &c.

19 His purpos'd love appears to view,
The way prepar'd thro' sin and death;
He says, "My Son, I give for you,
"To take away the sin and wrath." High, &c.

20 His Purpose more and more unfold,
Concerning the eternal Word,
The prophets, who were sent of old,
All meaning Jesus Christ the Lord. High, &c.

21 At length he comes, and dwells in dust,
Rejected and despis'd of man;
They murdered the Pure and Just;
But so the Holy Purpose ran. High, &c.

22 The death he finish'd at a blow,
By yielding up himself to death;
Grace, righteousness, and life o'erflow,
('Twas purpos'd so,) for sin and wrath. High, &c.

23 God's Purpose whole disclosed lies,
Within the Holy Book of God;
Blessed art thou whose heart and eyes,
Have seen, rejoic'd, and understood. High, &c.

24 There's not a blessing in the whole,
Of all his Purpose and his Word,
But he bequeathed to thy soul,
Who faithful art to him thy Lord. High, &c.

25 Eternal life, eternal death,
Have all the race of Adam claim'd;
Believe, and live, all free from wrath;
Reject his Purpose, and you're damn'd.

Chorus. High dominion, dominion all above,
Dwells with God, and God is love.

LXXVI. *All Flesh is Grass.* *Isaiah xl. 6 **

IN earliest morning of our days,
 When scarce the spring of life begins
 To peep, and sprinkle scantiest rays
 Of feeling o'er our weak machines,
 Moving in silence, moist, and warm,
 Thro' elemental scenes we pass;
 Conceiving neither good nor harm,
 We never know *our flesh is grass.*

2 Now drawing onward to the birth,
 We issue thro' the ports of life;
 Conceiv'd in sin, in pain brought forth,
 Of sin and pain we live the strife;
 Chill'd by the circumambient air,
 We soon lament our change of place;
 Our sudden cry betrays our fear,
 As if we cry'd, "*All flesh is grass.*"

3 When wash'd with water from the well,
 Mischiev'd by every busy hand,
 What griefs oppress, we cannot tell,
 When pinion'd hard in waddling band:
 To skewer us up! mistaken care!
 Why should ye kill with kindnesses?
 Oh leave us unconfin'd and bare;
 Remembering, that *our flesh is grass.*

4 We're butchered by our parents' love!
 Spitted with pins in every nerve!

P 2

Bound

* In this text and connexion, *flesh* evidently signifies the whole nature and state of *fallen man*: See Gen. vi. 3, 5. John iii. 6. Rom. viii. 7, 8. Wherefore, the less attentive reader will need to observe, that it is only the least considerable part of our frailty which is touched upon in this song.

Bound hand and foot, we cannot move!

A 'prenticeship to pain we serve!

We're stew'd, we're fretted from our birth!

What harrowing tortures o'er us pass!

Hard-dragging us, poor frogs of earth!

That we may feel *our flesh is grass.*

5 Another stage of life being gain'd,

We lisp and prattle at the knee;

But never long without being pain'd;

Our joys before our sorrows flee;

Our breaking teeth did bite us fore;

Now cholics, gravels, break our peace;

We weep, we wail, we pine, we roar,

Alas! alas! *our flesh is grass.*

6 How slow, how loth, we move away,

When banish'd to the weary school!

Our master chides our long delay,

His plaited brows upon us fowl;

Ah too! his plaited scourge was rear'd,

If any little action was

Against us, and our quiet, heard;

Our lashed *flesh shrunk as the grass.*

7 Advance we now to floods of sin,

When childhood gone, youth-hood begins;

We boldly plunge us headlong in,---

All lawless, heedless folly reigns;

We long, we sigh, we wish, we burn,

We grasp at shadows as they pass;

We laugh, we sing; but soon we mourn,

Seeing *our flesh consumed grass.*

8 Now spring we at the five-bar gate

Of manhood, emulous and proud;

As courfers for a mighty plate,

High-mettl'd, sprung of trusty blood;

Bounding

- Bounding away, we burst the reins,
 Our founding hoofs as strongest brass;
 Swift beating on, we sweep the plains,
 Ne'er heeding, that *our flesh is grass*.
- 9 Now tir'd, we mount the higher ground,
 Of cool reflexion, for a while,
 Surveying where food may be found,
 To solace us in future toil;
 We cast about, and find a spot,
 Designing there our life to pass,
 Refreshed, blessed, and what not!
 Regardless, that *our flesh is grass*.
- 10 After the institution good,
 True Adam's sons, we want an Eve,
 Of youth, and beauty, sense, and blood;
 And what we wish, perhaps we have.----
 She fill'd the measure of our heart,
 The mother of a blooming race;
 But brooding hares the grey-hounds start;
 So, death convinc'd, *her flesh was grass*.
- 11 Lorn, on our solitary way,
 Poor weary pilgrims, on we move;
 The evening comes, and kills the day,
 As death before had kill'd our love;
 We mourn as doves in widowhood,
 Our gold being chang'd, and turn'd to brass;
 We're glad within the grave to shroud;
 Our flesh consumed *as the grass*.
- 12 O welcome, death, to prisoned souls,
 To souls clean-wash'd from every stain;
 No more deep-sunk in clayey holes,
 Shall shame and sorrow o'er us reign.
 O welcome to our coming Judge!
 Thy judgment quickly come to pass;

With thee, that we may wholly lodge,
Our flesh no more *consumed* *grafs*.

- 13 O now may we remember still,
Our present state will pass away;
To holy purpose frame our will,
While tabernacling in this clay;
We'll find that jewel within the grave,
We ne'er could find above the ground;
For Jesus will us wholly save,
Our flesh and all with glory crown'd.
-

LXXVII. *Be glad and rejoice, for the Marriage of the Lamb is come, and his Wife hath made herself ready.* Rev. xix. 7.

BE gone, every vanity, toying and play;
Base imaginations, be gone, every one;
Be gone, every spirit of going astray;
Be gone, every idol, be gone ye, be gone.

Chorus. O see my Bridegroom! O see him! O see!
All in glory he shines! all in glory he reigns!
All in glory he's coming, he's coming for me!

- 2 The Lamb, my Bridegroom, he abominates sin;
He wash'd away all my pollution and stain;
And were it for me, now to wallow a swine,
As a dog soon returning to his vomit again? O, &c.
- 3 Be gone, melancholy, amazement, and doubt;
Why would ye my spirit surround as the night?
Lo, the Lamb, my Redeemer, descends with a shout;
All dazzling the sun with the blaze of his light!--

LXXVIII. *The Counsel of Peace shall be between them both, even between Jehovah and the Man whose Name is the Branch. Zech. vi. 13.*

- B**Y God's own Eternal Word, rose into being
Creation, according to his purposes;
In glory, which finish'd, before him when seeing,
Pronounced he "Good," for his Counsel was peace.
- 2 When Adam was lorded, and covenant given,
In name of himself and his following race,
By personal working, to climb up to heaven,
God's Counsel was pure, and his Counsel was peace.
- 3 When Adam made shipwreck of all that he had,
His paradise sunk in his unrighteousness,
Jehovah provided a second new head;
His Counsel the same, and his Counsel was peace.
- 4 When Noah alone was the righteous found,
Corrupted around him all flesh in their ways,
A deluge of vengeance was pour'd on the ground;
God shewing his wrath in his Counsel of peace.
- 5 When Abram was called away from Chaldea,
Assur'd of the coming Messiah and grace,
Sojourning he travelled into Idumea;
Pursuing God's Counsel, his Counsel of peace.
- 6 When Lot was delivered, the chosen of God;
Strange abominations around him did press;
God raining a hell of fire on their abode,
Shew'd the ire of his wrath for his Counsel of peace.
- 7 When Pharaoh of Egypt God's Israel oppressed,
And thought to have made the whole nation to cease,
The Counsel of God, Pharaoh's counsel repressed;
To Pharaoh 'twas wrath, but to Israel peace.

- 8 Even so, the redemption displayed to view,
 Fulfilled by Jesus in power of his grace,
 Rejected, is absolute wrath unto you;
 But if you believe it, a Counsel of peace.
-

LXXIX. *There remaineth a Sabbath to the People
 of God. Heb. iv. 5.*

WEEKLY, weekly, comes the Sabbath,
 Sweetly, sweetly, comes to me;
 For to me the way it paveth,
 To the rest I fain would see;
 Fain would see it, fain would see it;
 Yet I must endure a while,
 And be quiet, and be quiet,
 Till my Lord upon me smile.

- 2 Smile thou on me, smile thou on me,
 Giving all my spirit reins;
 As the sunny, as the sunny
 Beams dissolve the icy chains;
 Icy chains dissolved all,
 Down the rapid rivers flow;
 Flow, and in the ocean fall;
 I into my ocean go;

- 3 Ocean of celestial joy,
 Where I swim for evermore;
 Where no preying sharks annoy,
 Where no stormy billows roar.
 Flowing pleasures, smooth as oil,
 Waft us, waft us to and fro;
 In oblivion former toil,
 God and love is all we know.

- 4 Such the portion of the holy,
 Who the Sabbath keep in love;

Loving truth, and hating folly,
They converse with God above;
God in them, and they in God,
Dwelling in his bosom blest'd,
Heaven is their last abode;
God their everlasting rest.

LXXX. -----*Not only so, but we glory in Tribulation
also. Rom. v. 3.*

O HOW well does joy become
All the followers of the Lamb!
The Lamb is going to take us home,
Home unto the great I A M.
Acquiesce ye in the Lamb,
Who our Passover did fall;
Shines he in the purest flame,
Flame of love upon us all.
What! ye royal heirs of God,
Living free upon his love,
Living by the precious blood
Of his only Son above;
Has he given his only Son,
Will he now withhold a creature?
Suffer you to be undone!
When he gave the divine nature?
Divine nature gave for you!
Lest you doubt of his good-will;
Every creature is your due;
Wave your cup, and drink your fill;
Drink your fill of holy wines,
God enjoying in them all;
Richer than the Ophir mines,
Can you want a penny small?

- 4 Has he pour'd the ocean on you,
Grudging you a little drop?
Fy and shamé! O fy upon you!
Grudging at a scanty cup!
Cup, amazing cup of wrath!
Jesus drunk it up for you,
Drunk to your eternal health;
Will ye grudge to pledge him now?
- 5 Pledge him, in salvation pure.
All the wrath he drain'd away;
Thank him, ye, with all your power,
Singing chearful pleasant lay;
What though bitter be the beverage,
Bitter herbs are wholesome drink;
Taking matters at an average,
You no reason have to shrink.
- 6 The ingredients all are mingled,
Mingled with the blood of Christ;
Sadly is your judgment jumbled,
If you think they are not bless'd;
Bless'd, and absolutely needful,
To subdue your fleshly surfeit;
Fleshly surfeit is most dreadful;
Flesh subdued, you are perfect.
- 7 Tender mothers thus consider,
The diseases in their child;
Child indeed may shrink and shudder,
At the mother's purpose mild;
While the bitter, bitter potion,
Wrings the heart and throws the brow,
The diseases make remotion;
And the child alive comes thro'.
- 8 Here we stay a little space,
Kept within the nursery walls:

- In the hands of sovereign grace,
Wisely ordering what befalls.
We would perish unrestrained;
All forbidden fruit, is death;
But, our peccant humours drained,
We are saved from the wrath.
- 9 Brighten up your cloudy brow,
Let your shining glory chear ye;
Banish moody fashions, now,
When your heaven is so near ye.
You shall eat the Manna fine;
O how proper is its name!
“What is this?” And this is thine;
Heaven is a pleasant theme.
- 10 You shall drink the blood of grape,
God’s sweet consolation wine,
Which for you your God doth keep,
Pressed from his own True Vine;
You shall drink in flowing bowls,
Brimming full and running o’er;
Heaven descending on your souls,
Till you can receive no more.
- 11 Sing, creation, a new song;
Lend me, angels, lend your fire;
Nay, my God, they need their own;
Thy good Spirit me inspire.
Allelujahs upward fly,
Fly they now and evermore;
My Redeemer bring me nigh;
That I thy love may all explore.

LXXXI. *It doth not yet appear what we shall be.*

I John iii. 2.

- O**N loud-sounding pinions the eagle he flies;
 Even so, O my soul, thou shalt flie to the skies,
 Full-winged with joy, springing quickly away,
 Above every shadow, to bask in the day.
- 2 Methinks now already the glory I feel;
 My God he is love; and he loveth me well;
 Imbosom'd compassions from God to me flow;
 He made me a son, he will glorify too.
- 3 No marvel, beloved, if fools do not know,
 Nor you, nor the way you are hastening to go;
 Whom Satan had blinded, the truth never knew;
 The Son and the Father were hid from their view.
- 4 They proudly disdained, and spurned at God,
 Now bleeding in chains, they are lash'd by his rod;
 Such punishing vengeance have those who rebel,
 Quite banish'd his presence, quite banish'd to hell.
- 5 But highly beloved, beloved of him,
 From you, in his love, he removed the crime;
 He said, "Be there light;" and all lightening it flew;
 He said, "Be ye sons;" and created us new.
- 6 All sons! yea, and princes! a kingdom ensues;
 The kingdom he promis'd, the kingdom is ours;
 How high is that dignity, he only knows,
 Who dwelling in kindness, his kindness bestows.
- 7 But children, tho' heirs, yet we cannot enjoy,
 Till fully prepared for fulness of joy;
 We live in this nursery a competent while,
 To be thoroughly purg'd of superfluous guile.
- 8 Advancing in stature, advancing in grace,
 He gives us a lesson, and smiles in our face;

- If hardly put to it, all tender his bowels,
He kindly will shew us, and call us his jewels.
- 9 Yet, if any shameful foul deed he espies,
Love burns in his bosom, but wrath in his eyes;
Compassion calls loudly the scourges to rear;
Aloft fly the scourges high trembling in air.
- 10 If humbled in spirit, we stand all abash'd;
The darlings are spar'd, the iniquity quash'd;
That hateful yet if we go on to espouse,
With blows quick he plies us redoubled on blows,
- 11 Say, why to his chosen chastisement he gives?
There's none of his chosen pollutionless lives;
If none of the sinful, the hateful, will we,
No more of the wrathful, the mournful, will he.
- 12 How sadly besieged, encompassed round,
We live in this wilderness, fetter'd and bound!
O liberty, liberty! who will give thee?
O thanks be to Jesus! by Jesus we're free!
- 13 O Jesus, thou saw us most fiercely pursu'd,
Pursu'd by the dragon, while hell all halloo'd;
The dragon threw after a swallowing flood;
But full in his face thou exposed thy blood;
- 14 And dying, thou slew him, by yielding to death;
Hosannah to Jesus, the breath of our breath;
Demolishing death, lo, thou hung on the tree;
And left an example for following thee.
- 15 The royalty of heaven ally'd to the cross!
Conspicuous example of loyalty to us!
Who dwelled in light, the Creator of all,
Deep humbled in dust, high exalted our fall.
- 16 O where now thy arrows and quiver, O God?
All emptied thy quiver, thy arrows bestow'd!

- All empty'd on him! no one arrow was lost;
 He sustained our cause, and he yielded the ghost.
- 17 All highly exalted, now therefore he reigns;
 Above all dominion he ever remains;
 How low he was humbled, was humbled for thee,
 How highly exalted, so high shalt thou be.
- 18 Thus aiming and bending the lower the bow,
 The high-pointed arrow the higher will go;
 So bended and aimed for heavenly abode,
 We're sent aloft, springing, and soaring to God.
- 19 The poor bird imprisoned, all fluttering her wings,
 Escapt from her cagings, to heaven she springs;
 So flighting, so rapid, so trembling, so keen,
 On our manumission, our soul shall take wing,
- 20 Yet, O my Beloved, we know not at all,
 What blessings the sons of redemption befall;
 But see him a coming in clouds of the air,
 And we shall resemble him, so glorious, so fair.

LXXXII. *The Spirit helpeth our infirmities, and maketh intercession for us.* Rom. viii. 26.

HOW swift flies the prayer that's wing'd by the
 How vehement, expecting, accepted! [Spirit!
 Insisting on righteousness, blood, and pure merit
 Of Jesus, pleas never rejected!

- 2 As flies all a-trembling, pursu'd by the hawk,
 The dove, and she flies to her dove-cote;
 So flies the soul speedily, guilt at her back,
 Nor rests she till high all above got.
- 3 Keen-flighting, high-panting, she hies to the throne;
 All breathing submission, she down falls;

The

The Lamb that was slain, well-regarding her moan,
In mercy upon her he soon calls.

- 4 His tender compassions come flowing upon her;
Her stains of pollution vanish;
He fills her with gladness, a vessel of honour;
And, says he, "All sadness I banish."
- 5 She drinks of the pleasures encircling the throne,
And dwells upon high hallelujahs;
Her passions, all joy, to the Lamb cry, and run,
"We'll never betray thee, as Judas."
- 6 O faithful, and humble, rejoicing in God,
Her passions, her all, in thy keeping,
All blameless, preserve her, to thy own abode,
Where sin cannot enter, nor weeping.

LXXXIII. *We are saved thro' Hope.* Rom. viii. 25.

HOPE, O Hope, my hidden treasure,
Wilt thou ever leave my heart?
Thou, my source of sweetest pleasure,
Can I live if thou depart?

- 2 Far away be ill foreboding,
Thus, I hug thee to my breast!
Dwell thou here, as dove pursu'd in
By the hawk into her nest.
- 3 Soft and downy be thy dwelling,
Feathered well with tender love;
Evil bird of prey, rebelling,
Ne'er a wing shall at thee move.
- 4 Thou and I, in union decent,
Lovingly will pass the way;
Hardest ways with thee seem pleasant;
Night by thee is turn'd to day.

LXXXIV.

LXXXIV. *These two contrary the one to the other.*
Gal. v. 17.

OUT, thou hideous, dreadful creature!
Dreadful enemy to me!

I'm destruction to thy nature,

Thou destruction unto me.

- 2 Light and darkness cannot mingle,
Cold and heat cannot agree;
Truth I cannot well dissemble,
Sad despair is not for me.

LXXXV. *God waited in the Days of Noah, while the Ark was a preparing.* 1 Pet. iii. 20.

AS musing upon a full thousand of things,
My spirit away with me suddenly springs;
She flew to the ages beyond Noah's flood,
And saw all besides him, vain, haughty, and proud.

- 2 All keen mighty hunters of shadows and clouds,
Pursuing thro' vallies, and mountains, and woods;
No stopping, no staying, mad whirlwinds, they flew,
Impetuous, resistless, as th' hurricane blew.
- 3 All laughter, and lewdness, and mirth now they seem;
Now with slaughter, and carnage, and havoc they teem;
Lo, plagues upon plagues to reclaim them are sent;
And they run up the sword, tho' their bowels be rent.
- 4 As wild beasts, when stricken, enraged the more,
They gnaw on the weapon, and suck up their gore;
Now emptied the quiver, in single blows spent,
The flood-gates of vengeance against them get vent.
- 5 Unhing'd in a twinkling, the heavens give way;
To night, instantaneous, is changed the day;

Loud-

Loud-rushing, the deluge descends in the storm,
And sweeps away all, from the prince to the worm.

6 What hideous yellings, and terrors of death,
Lye smothered in 'whelming wide oceans of wrath!
The hidden foundations, th' unsearchable deep,
Dash't high to the heavens, no boundaries keep.

7 Tumultuous, roaring and eddying, boil
The tempested waters, thick-mingled with soil;
Dash't to and fro, wheeling, afloat on the tide,
Men, cattle, and forests, promiscuously ride.

8 But Noah, the patriarch, singly preserv'd,
Who God, with his family, faithfully serv'd,
The wave-carried ark of appointment up-bore,
Till the waters asswaged were sunk in their shore.

9 Thus, vengeance broke loose, thro' the breach of
the law,

Tremendous o'erflow'd us! we could not withdraw;
No mortal, no angel, the torrent could stem;
Our barriers opposing, went down with the stream.

10 Now death inevitable, seal'd with amen,
Was swallowing up all of the children of men;
When lo, inexpressible! wing'd with desire,
The Son of God flew, and extinguish'd the fire.

11 The vengeance was fire, and it burnt up his soul;
But this he endured, that we might be whole;
He drunk up the wrath, and he drunk to our peace;
He died, and bequeath'd us salvation and grace.

12 Yea, lo, I behold him arisen and crown'd,
With glory ineffable compass'd round;
His Testament cannot but fully obtain;
His own full executor now he doth reign.

LXXXVI. *Behold the Lord cometh with ten thousands
of his Saints, to execute Judgment upon all.* Jude 15.

HEaving the mountains from their vast foundations,
Filling the world with dire tumultuations,
Raising the dead from silent habitations,

Loudly resoundeth

Voice of the trumpet, dreadful and amazing;
All in fierce flames around the wide world blazing;
Hark ye! be humble, proud heart, all abasing,
Pride it confoundeth.

2 Jesus, behold him gloriously shining,
Bending the skies down, cloud-charioted, leaning
Forward, all eager, holy judgment keen on,
Angels beholding;

All emulation, to perform his orders,
Swift fly the angels forth to all the borders
Of his dominions. Faithful true recorders,
Books, are unfolding.

3 Thrones being builded, builded for the purpose,
Off in an instant, heaven with the earth goes,
All in a tempest; for on them his breath blows;
Place for them none is.

Lo, his ambassadors now a-returning,
Onward advancing, his bowels fall a-yrning,
Viewing with them the blest sons of his mourning;
Mourning now gone is.

4 Love from his countenance directly beaming,
Shine they illustrious, with joy all a-gleaming;
Sun-like, around him press, circling and streaming,
Bold and victorious,
Saints bright embodied, keen, keen exploring;
Cherubim, seraphim, rapturous adoring;

Great

Great principalities their ardors pour in;
High all and glorious.

- 5 Loftily waving, flies the banner royal;
Silent and pausing, see the army loyal,
Spring at their sentence, leaping full of joy all!

“Yours is the kingdom.”

Sweet hallelujahs sounding, all aloft fly;
Gladness to transport in an instant wrought high;
Full on the right hand, wheeling they are brought
Judging to give doom; [nigh;

- 6 Doom on the godless, haughty, proud, rebelling;
Dashed with a blow, they sink down, sadly yelling,
Hopeless, confounded; hot hell must they dwell in;
Guards quick enclose them.

Ah me! how ghastly hideously screaming,
Look they, when seeing furiously streaming,
Brimstone and fire! the Judge says, “Throw ye
Vengeance o’erflows them. [them in.”

LXXXVII. *Let not your Hearts be troubled.* John xiv. 1.

AWAY, away with blasting dews,
That dwell in barren soil,
That prey upon the tender boughs,
And all the blossoms spoil.

- 2 The blasting dews, are doubts and fears,
About your Father’s love;
Banish your doubts, dry up your tears;
His purpose cannot move.

- 3 Believe, he locks you in his breast;
I know you do believe;
He keeps you well, his jewels blest;
No creature can mischief.

- 4 The high Creator is your God,
Behold, he reigns in love;
He sent me from his blest abode,
To send you all above.
- 5 Within my Father's dwelling-place,
Full many mansions are;
And I, the Son of all your peace,
Am his appointed heir.
- 6 Those tabernacles of his joy,
To me he will dispose;
My power and skill I will employ,
On them for your repose.
- 7 I go, even now, mov'd with desire,
My promise to fulfil;
My bosom glows with keenest fire,
To do my Father's will.
- 8 I go but for a moment's stay,
My Spirit wings my speed;
I only go to pave the way,
For you, my chosen seed.
- 9 And as I go, I come again,
To take you up with me;
In brightest glory you shall reign,
Where'er your Lord shall be.
- 10 The *where* you know, you know the way;
"O Lord, how is it so?"
"The place itself we cannot say,
"Much less the way you go."
- 11 I am the Way, the Truth, the Life,
The only way ordain'd;
The Father's love by this belief,
Can only be regain'd.

- 12 Save only me, th' accepted One,
 Who yield for you my breath,
 And with my blood the wrath atone,
 All's wandering, error, death!

LXXXVIII. *Before Honour is Humility.* Prov. xviii. 12.

- H**UMILITY, sweet precious grace!
 All looking mild and lowly,
 Love, smiling in her lovely face,
 Came gliding to me slowly.
- 2 "Behold, behold thy Son," I said.
 "Behold thy guardian angel,"
 Replied the celestial maid,
 And gave me an evangel.
- 3 Th' evangel opens to my view,
 Clear truth, and no opinion;
 She all into my bosom flew,
 And shew'd to me the meaning.
- 4 Oft had I view'd, but never seen,
 The lowliness of Jesus;
 Why he was humbled all so mean,
 Remain'd a puzzling thesis.
- 5 She press'd my spirit with her hand,
 And blew upon my vision;
 I saw the Son, on high command,
 Come down to heal division.
- 6 The yielding heavens gave him way;
 It was his Father's purpose,
 To give him universal sway,
 And banish vain usurpers.
- 7 Vain usurpers banish'd, flew,
 Like whirlwinds in a tempest,

- Before the burning bolts he threw;
So fled they from his camp fast.
- 8 Hofanna to the Prince of peace,
Hofanna in the highest;
If thou rebel against his grace,
He frowneth, and thou diest.
- 9 Lo, see, the proud tumultuous ones,
With maddest envy swelling,
High principalities and thrones,
Whose fierceness call'd for quelling;
- 10 Fast-bolted, deep within the pit,
In spite of all their raging;
Their bridled jaw-teeth gnaw the bit;
Their pain sees no asswaging.
- 11 Oh, had they but contented been,
Alone to have rebelled;
Alone they had his fury seen,
Alone they had been quelled!
- 12 But ah! the day that sin began,
That sin began in Adam!
They eat the fruit against the bann,
Because the serpent bade them.
- 13 Invenom'd pride began to swell,
To swell within their spirit;
On pride destruction sudden fell;
Why did the man come near it?
- 14 For pride, the second Adam came,
All humbled down, the lowest;
Fair Innocent, atoning Lamb,
Our guilt who undergoest!
- 15 For pride of ours, o'erflow'd thy soul,
The 'whelming floods of vengeance;

- Thy soul stood all a fiery pool,
Because of pride avengings.
- 16 All sad, thou "Eli, Eli *," cry'd,
Yea, "Lama sabachthani †?"
Then yielded up the Ghost and dy'd,
And rose the life of many.
- 17 Advanced to thy peerless throne,
God over all thou reignest;
God's ever blessed Heir and Son,
Thou evermore remainest.
- 18 Thy Father rais'd thee by his power,
And thus exalted highly;
Because that thou didst in thy hour,
Death-humbled in his eye ly.
- 19 Aloft, my soul, thy praises send,
And vie with high dominions;
The higher thou thy praise intend,
The lower self-opinions.
- 20 Self-opinions! O how low!
They sink, but cannot raise ye;
If drowning in the swallowing main,
Would grasped bubbles ease ye?
- 21 Push boldly for the Eternal Rock,
Self-yielding as a willow;
Then boldly brave the fiercest shock,
And laugh at every billow.
- 22 Humility's the best buoy;
Created things will leave ye;
Humility will give you joy,
In him who can relieve ye.
- 23 Humility's the feathered wing,
To paradise that soareth;

Humility

* My God, my God.

† Why hast thou forsaken me?

- Humility will soar and sing,
When bitterest tempest roareth.
- 24 The bitterest tempest pour'd and roar'd,
Against the blessed Jesus;
Humility the path explor'd,
And wing'd his way to save us.
- 25 To set a pattern, he came down,
Among us Meek and Lowly;
Humility to give his own,
And glorify them wholly.
- 26 All humbly, then, yourself deny,
His glory he will show ye;
If you deny humility,
He'll never, never know ye.
-

LXXXIX. *They ascended up to Heaven in a Cloud.*
Rev. ix. 12.

- L**IGHTLY bounding as a roe,
Leaps my heart within my bosom,
Heaven, when I think on you,
All my hopes begin to blossom.
- 2 Lo, vanish as a dream,
Vapours, damps, and melancholy;
Sun of Glory's cheary beam
Chafeth madness, froth, and folly.
- 3 Fairy-fancies, in a ring,
Nightly-skipping, would persuade us,
They substantial blessings bring;
But awake, we find them shadows.
- 4 Drousy mortals, ho, give heed,
Look with me, and see them flying!

- Half your earthly joys are dead;
 All the rest are quickly dying.
- 5 What! asleep yet! ah! the flames
 All your house and goods invade!
 Save you will a hugged dream,
 And a head wrapt in the bed?
- 6 Lo, the deathful smouldering smoke
 Smothers him and all his visions;
 Ere the fire his slumbers broke,
 Soul and body felt divisions.
- 7 Hapless creatures! all deceived,
 With the grossest of delusions!
 But, my spirit, thou relieved,
 Triumph'st o'er the dark confusions.
- 8 All-rejoicing, thou art bold,
 Free from all that e'er displeases,
 Canst thou see, and yet be cold?
 Cold! and see the blood of Jesus?
- 9 Blood of Jesus pav'd the way,
 Pav'd it all with choicest blessings,
 Blessings now, and blessings ay,
 Pav'd the way to full possessions.
- 10 Here, we taste some pleasant drops,
 Dwelling in the land of Goshen,
 Love by little, little sips;
 Swim we, there, in love's wide ocean.

XC. *Godliness with Contentment is great Gain.*
 1 Tim. vi. 6.

O My joy! O my joy!
 O my joy! a pleasant vein!

All so sweet ! all so sweet !
 In my bosom ever reign !
 Sweet Contentment ! thee I sing,
 O the blessings thou dost bring !
 Happier than the reigning kings,
 He in whom Contentment springs !

- 2 Springs Contentment in my breast,
 Lulling all my soul to rest ;
 Adam thus in pleasant hour,
 Slumbering in his virgin-bower,
 Felt unusual thrilling joys,
 While creating Love employs
 Special skill in forming Eve,
 Who his bosom ne'er should leave.
- 3 Eve, the queen of Adam's loves,
 Eve, the spring of all that moves,
 Sing the blest, the happy pair ;
 Yet they fell, though formed fair.
 Evil, in an evil hour,
 Smote the root, and smote the flower.
 Sunk they then like Jonah's gourd,
 A vehement heat upon them pour'd ;
- 4 Pour'd on them, and pour'd on us,
 Smitten all with equal curse.
 Where is now the holiness ?
 Where is now the bold address,
 Bold address of holy man ?
 How their praises upward ran !
 Glory shining all above,
 Shedding down the beams of love.
- 5 Yes, the bold address to heaven,
 Yes, the holiness is given,
 Even the holiness of God ;
 In God I have a firm abode ;



No danger of a second fall,
For God and love inwrap me all,
Inwrap me now and evermore;
Planted grace begins to flower.

6 Grace in flower is glory bloom'd;
Glory's all perfection summ'd;
In a little I shall know,
All the state to which I go;
Now I cannot comprehend,
What's the heaven to which I bend;
But Contentment, thou, the while,
Lifts my head and makes me smile.

7 Care I how the world goes?
(Tho' I live among my foes)
Every thing goes mighty well,
Moving wheel within a wheel.
I'm a prince in foreign land;
Why should I dejected stand,
Because my dignity bereaves
Me of dominion among slaves?

8 Reigns my Father all above;
Reigns my Father in his love;
He sent me to his nursery-room;
'Twas meet I should be nurs'd from home;
Then he has me back again,
And makes me on his throne to reign;
Thou, Contentment, wilt support
My vessel to the loved port.

9 Roar the tempests, ocean rage,
Thou, Contentment, wilt assuage;
Should the monsters of the deep,
Rise and wheel with dreadful sweep,
Thou, Contentment, wilt confound,
And chain them in their proper bound;

Should the swallowing whirlpools play,
Contentment, thou wilt stem their way.

- 10 Lo, night's shadowy frownings come,
And all o'er-cast the heavens with gloom;
Thou, Contentment, draw'st the veil,
And bid'st the sun of glory hail;
Hail, Contentment, hail to thee,
Thou a beam of light to me;
Guide me upward on my way,
To th' eternal Spring of day.

- 11 Upwards on my way I climb;
Lowring skies and shadows dim,
Banish'd all the blessed realm,
Flooding glories overwhelm;
Saints and angels swim and sing
Allelujahs to the King,
Swim in pleasure, sing, adore,
All in raptures evermore.



XCI. Watch and pray, that ye enter not into Temptation. Mat. xxvi. 41.

FURIOUS, mingling fleet and snow,
When the sea-winds sweep the plains,
Whirlwinds whirling to and fro,
Wild confusion lawless reigns;

- 2 So, Temptation sent from hell,
When it rages in my breast,
All my passions then rebel,
O how far am I from blest!
- 3 See the huge rough-bristling bear,
New-bereaved of her whelps;
See her foam, and gnash, and tear,
Hearing still their wailing yelps;

- 4 So, mad Anger high inflam'd,
Fiercely breaking all her reins,
Bursts away, a beast untam'd,
Laughing at the strongest chains.
- 5 Lo, the skies to darkness turn,
Pouring in a deluge down;
All the summer-glories mourn,
Blacken in a sable gown;
- 6 So, my soul, befabled all,
Changes love for deathful Lust.
Quite disabled by her fall,
Lies she groveling in the dust.
- 7 Have you seen the blowing bells,
Blooming on the pleasant flower;
While her juicy freshness swells,
Caterpillars quick devour;
- 8 So, my bud-nipt heavenly joys,
Drop away and strew the ground,
When a Lawless pleasure cloy;
Lawless pleasures fore confound.
- 9 How the keen invenom'd frosts,
In molten iron firmly lock,
From sea to sea our wintery coasts,
And all the plowman's labours mock!
- 10 So exasperating Sin,
Binds my heart in hardest steel;
No compassions flow therein,
No soft pity there I feel.
- 11 View the scorched desert fields,
While the sultry heat descends,
Earth no moist refreshment yields,
Though the burning heat offends;

- 12 So Temptation, if she beat,
Her impressions on my soul,
Grief, repentance, leave me quite,
A silly, lorn, remorseless fool.
- 13 Vanish, every fiery dart;
Sad Temptation, vanish thou;
Banish'd, banish'd from my heart,
Disappear as early dew.
- 14 O my God, to thee I fly,
Thy compassions let me have;
If thou leave me, lo, I die,
Save me, save me, quickly save.
- 15 Cause the sun of glory shine,
Like clear heat on dewy fields,
In a season fair and fine,
When the morning pleasure yields.
- 16 He my darkness shall dispel,
Good affections cause to flow;
Every evil passion quell,
Eden-like, then I shall blow.
- 17 O already now I feel,
Feel his influences kind;
Feel them in my spirit well,
Lightening, strengthening all my mind!
- 18 O how weak a heart was mine,
When Temptation could me move!
Now, my God, I'm wholly thine;
Bind me in thy chains of love.

XCII. *When he saw the Wind boisterous, he was afraid, and beginning to sink, cried, Lord, Save me. Mat. xiv. 30.*

MAD tempestuous passions roar,
Sounding billows lash the shore,

Banish'd

- Banish'd calms I now deplore,
My soul is all a raging sea;
Raging sea of sin and shame,
Sin and shame of every name,
Flooding over every dam,
Driving poor unhappy me;
- 2 Loose they broke beyond their bounds,
Carried me within their mounds,
Sin oppresses, shame confounds,
“ Save me, Lord, before I sink!”
Was it thou, my Lord of peace,
Caus'd devouring death to cease,
Snatch'd me from the fatal place,
Falling in the very brink?
- 3 Dwell thou ever in my mind,
Thine is all to love inclin'd;
“ Peace,” thou said'st, and lo, the wind,
Lo, the wind and seas obey.
Never more opposed be,
Motion in my heart to thee;
All within me, bend the knee,
And own thy universal sway.

XCIII. *Whofo findeth a Wife, findeth a good thing.*
Prov. xviii. 22.

- I**T is not a shape, nor a set of fine features,
That to my affections commends the dear creatures;
Good-nature, good-humour, with modesty join'd,
These, these be the portion of her whom I find!
- 2 But religion alone is the salt of the Spirit,
And the luster of fair ones, if fair ones will hear it,
Their roses, their lilies, their beauties in blossom;
O may such a one be the wife of my bosom!

XCIV. *The Fashion of this World passeth away.*

1 Cor. vii. 31.

LOOKING up with eager eyes,
Catch the moment as it flies,
Ere the Lord fold up the skies,
And display the Drama finisht;
Then shall every former thing,
Whether it did laugh or sing,
Be oblig'd to leave the ring,
When the Drama all is finisht.

2 Heaven and earth shall pass away,
As the wind on windy day,
Drives away the withered hay,
When the Drama all is finisht.
Hear the blessing from on high;
“Come, ye faithful, come ye nigh,
“Dwell with me above the sky,
“Blessed.” When the Drama’s finisht.

3 Hear the doom in dreadful tone,
Doom of every godless one;
“Ye, into the fire begone,
“Curst.” When the Drama’s finisht.
Haste, fulfil thy purpose, Lord,
Written in thy holy Word;
We, thy saints, with one accord,
Long to see the Drama finisht.

XCV. *What Fruit had ye then in those things where-
of you are now ashamed?* Rom. vi. 21.

IN my former days of folly,
Low ambition in her wings,

- Bore away my spirit wholly,
 Mad-pursuing earthly things;
 As the eagle's spirit sends her
 Swiftly after eagle's prey,
 So my spirit was a ranger,
 Ranging, preying, day by day.
- 2 Much she loved to be dwelling,
 On the craggy banks of pleasure;
 Stooping down to drink, she fell in,
 And of the deep became a seizure;
 Sunk she then beneath the eddy,
 Roll'd away below the stream;
 So it fares with all the giddy;
 Pleasure-sippers fall in shame.
-

XCVI. *The World passeth away.* 1 John ii. 17.

- W**HAT canst thou give, what canst thou hold, O
 What canst thou do to me? [World?
 From thy excellency thou'lt soon be hurl'd,
 And all thy boasts with thee.
- 2 But I shall live, and see thy funeral-blaze,
 Nor ever drop a tear;
 When thou art gone, then I shall get the bays,
 Upon my head to wear.
- 3 O haste thee, haste thee, lingering World, haste,
 And do no more delay;
 I want no more of thee, but see thee breathe thy last,
 And then, farewell for ay.
- 4 O welcome, welcome, welcome heaven, to me!
 My dust, begone, begone;
 And let me with my own Immanuel be!
 And see him on his throne!

XCVII. Wherewith shall a young Man cleanse his Way?
Pfal. cxix. 9.

GOD, my Father, guide my youth,
 Fill my heart, and fill my mouth,
 With that holy Word of thine,
 Till I all in glory shine ;
 2 Shine in glory, like the sun,
 When my race is fully run,
 Race of faith, and race of love,
 In thy purest light above.

XCVIII. Ye have need of Patience. Heb. x. 36.

IN TRENCHED deep within my veins,
 Inwreathes me, pain, in hardest chains,
 And mournfully my soul complains,
 O pain! O pain! O pain!
 But hail, sweet Patience, hail to thee,
 'Thou blandient lenitive to me,
 A present help, dost kindly free
 From fiercest gripes again.
 2 Opening the prospect of the skies,
 The dusky vapour quickly flies,
 Thou enlightening all mine eyes,
 Like honey on the rod ;
 The rod of Israel's princely Son,
 Who fore fatigu'd the battle won,
 But hunger battling him anon,
 Sweet honey came from God.
 3 He saw, he tasted, vigour flew
 Thro' all his heart and limbs anew ;
 His en'mies fled as morning dew,
 Before the beaming sun.

O Patience, thou my sun so bright,
 Fill'st all my soul with shining light;
 Where are ye all, ye shades of night?

Heaven, heaven is begun!

- 4 What glories burst upon mine eye!
 How blest'd a creature now am I,
 Beholding all below the sky!

Beholding I adore;

Adore the High Eternal King;
 His praise celestial armies sing,
 By millions flaming all on wing,
 And so for evermore.

- 5 I see my tabernacle made,
 A Glory that shall never fade;
 And there, a sun without a shade,
 How glorious I shall shine!
 Shine in my Father's dwelling place,
 And drink the raptures of his face,
 Ravish'd to silence with the grace;
 My glory's all divine!

- 6 My glory is not mine, but his,
 And therefore all divine it is;
 Oh me! what high excess of bliss
 His saints do all enjoy!
 Enjoy ye then, enjoy ye now,
 For it was pre-ordain'd for you,
 Before the light from darkness flew,
 Or evil to destroy.

- 7 The evil came, and reign'd a-while,
 The evil reign'd thro' serpent's guile;
 The Eternal God of Love did smile,
 And spoke unto his Son;
 "Behold, the serpent has deceiv'd,
 "And man, our image, is mischiev'd,

“ But man, I swear, shall be reliev’d.”----

“ My Father’s will be done!

- 8 “ Thy Son is all impatient fire,
 “ Till I fulfil thy kind desire;
 “ Upon our foes I’ll pour thine ire,
 “ And man I will relieve;
 “ I’ll do thy work, I’ll do it all;
 “ I’ll give thy Sp’rit to great and small;
 “ And He shall make them hear thy call,
 “ Whom thou to me shall give.”

- 9 The Father and the Son combin’d;
 In one amen the Spirit join’d;
 The Godhead, all to love inclin’d,
 Sent death upon the man;
 The death was but a foil to life;
 As peace enhanced by the strife,
 The glory by the sad mischief;
 But death, like fire, he ran.

- 10 He rest the infant from the breast,
 The bleeding parent’s bosom preßt,
 And all, from each the soul to wrest;
 So cruel was his rage!
 He toss’d them on an ocean wide;
 On every wave dark horrors ride;
 Destruction roars on every side;
 Undash’d escapes no age.

- 11 The flouncing Leviathan wheels,
 And all the shoal his fury feels,
 He sweeps off millions at his meals;
 And yet he gapes for prey.
 But lots are cast; the lot besel
 The man who never did rebel,
 The raging death alone to quell,
 The death of death for ay.

- 12 Cast, Jonah like, to still the blast,
Down the devouring jaws he past,
Up-swallowed by the monster vast,
Deep-sunk within his bowels;
Dashing the bowels of death about,
And damning all the hellish rout,
Jesus, the Prince of Life, came out,
Redeemer of his jewels.
- 13 With power declar'd the Son of God,
The first that rose from death's abode,
He life to all his own bestow'd;
They rose again in him;
In him ascended up on high,
In him they reign above the sky;
And where he is, he'll bring them nigh,
Arrayed in glorious trim.
- 14 As summer the whole year renews,
Distilling soft refreshing dews,
In verdure cloathing all the boughs,
The whole creation smiles;
The little birds, on chearful wing,
Light-leaping, thro' the branches sing,
And hail the universal spring;
No blast their hope beguiles.
- 15 So in the resurrection-day,
The sin and death fly all away;
The Son commands, they must obey;
He speaks, and it is done.
His Spirit falls in dewy showers;
And, raising from the dust his flowers,
On them he all his glory pours;
They blossom every one;
- 16 For luster, as the drops of dew,
Glistering, trembling to the view,

In numbers vying with them too,
 Shed from the morning's womb;
 The Sun of glory shines on them;
 In beauty they resemble him;
 Without a spot, or shadow dim,
 As paradise they bloom.

- 17 In paradise they bloom and glow,
 Where living pleasures ever flow;
 And breathing loves upon them blow,
 The breathing loves of God.
 A moment more, and Patience, thou,
 My friendly sweet companion now,
 The full redemption shalt me show,
 In heaven my own abode.

XCIX. *Sorrow not as others who have no Hope.*
 1 Theff. iv. 13.

TO cheer up your hearts, I would have you to
 know,

That they, O my brethren, to dust who down go,
 Asleep in the Lord, are at rest from their sin;
 And at rest from their sorrows, his kingdom within.

- 2 The Forerunner entered, he entered for them;
 Praise God for the joy they enjoy now with him,
 Escapt every yoke, and escapt every load,
 All singing, rejoicing, triumphant in God.
- 3 O weep not for them, but leave weeping to slaves,
 Whom Death of their God, and their comfort bereaves,
 In darkness they live, and in darkness they die;
 No marvel at all, if as Micah they cry;
- 4 "You have taken my gods away, what have I more?"
 So all inconsolable they may deplore;

But

But should God's own election too cherish such grief;
As if Death were to you the most dreadful mischief?

5 Pray, when did the husbandman ever complain,
That the harvest too early, brought forward his grain?
He manureth, he ploweth, he soweth in hope,
Then gladly receiveth his plentiful crop.

6 Even so, the beloved and blessed of heaven,
To whom in compassion dismissal is given,
They sowed in tears, but they reap now in joy;
For griev'd sinking spirits a noble buoy!

7 His money no miser will ever refuse;
O God's generosity do not abuse!
While here in the body, on int'rest we live;
The dead both their int'rest and principal have.

8 No mercy's the lesser for being so soon;
No hireling is griev'd for his time being done;
Nay, longing, impatient, he chides the delay,
And chearfully haileth his jubile-day.

9 Bound to sorrow, we serve an apprenticeship sad;
To struggle for chains and correction is mad;
Our brethren departed are set up above; [love.
Their employment is praise, and their payment is

10 Will the slave be discourag'd, when ransom'd and
free'd,

With cruelty and blows when his sides no more bleed;
When he hears the lash founding no more o'er his
head?

No more should your spirit be griev'd for the dead.

11 Behold, they are safe, yea, and happier than thou;
And should thy heart break for the strength of their
Their battle is over, their victory won; [bow?
A mighty cause, truly, that thou be undone!

12 They

- 12 They fell to the ground, and were lifted to heaven;
They crooked a straw, and got all their crooks even;
Do not thou envy them, because they are crown'd;
Losing sight of the devil, Jehovah they found;
- 13 They lean on his bosom, they drink at his eye,
Whole heavens of raptures that never shall die;
Allelujahs upon allelujahs arise;
The fatigues of the race ly dead-sunk in the prize.
- 14 Farewell to their watchings, their fastings, their
prayers,
Their scanty proportions, their wearisome days;
For God is unsearchable, and he is theirs; [praise.
His love is their portion, their transport, their
- 15 Ye mountainous billows may ride on the floods;
Ye floods may arise up and fly with the clouds;
Wrought high thro' the æther, as hell ye may roar;
Our friends, the deceased, are safely ashore.

C. This is my Beloved Son, in whom I am well-pleased.
Matt. xvii. 5.

THOUGH waves of tribulation roll,
(*Why shouldest thou, my soul, be moved?*)
And rock the earth from pole to pole,
My God is pleas'd in his Beloved.

2 Though stormy wars around thee blow,
(*Why shouldest thou, my soul, be moved?*)
And thousands to the sword should go,
My God is pleas'd in his Beloved.

3 Though famine should thy life assail,
(*Why shouldest thou, my soul, be moved?*)
And all the world begin to wail,
My God is pleas'd in his Beloved.

4 Though

- 4 Though bitter troubles on thee seize,
(*Why shouldest thou, my soul, be moved?*)
Death, death will put an end to these;
My God is pleas'd in his Beloved.
-

CI. *Jesus both died and rose again, even so, &c.*

1 Theff. iv. 14.

- B**ELIEVE ye Jesus died and rose,
Triumphing over all our foes?
By death he slew that monster death,
That robbed us and him of breath;
By death he slew the devil too,
That had the power of death and you;
He only left their ghosts behind,
The terrors of a weaker mind.
- 2 Those ghosts indeed will seize and gripe,
The tender grapes for glory ripe,
And squeeze the hools in burial-press;
The spirit runs a precious juice,
Into the holds of happiness;
Death only opens up a sluice,
To drain them pure, giving them vent,
From all their dreg and sediment.
- 3 Nor let the heavenly Wines repine,
For all their squeezings and hard pain;
For over Jesus the True Vine,
Both death and wrath did grievous reign;
Oppressed in the inmost soul,
The perfect anguish made him howl;
Wrath-trodden in wine-press of God,
That we might rise to God's abode.
- 4 Yet first we suffer many a jerk;
And all for to express the spirit;

- Refining now, in vat we work,
 And tribulations often stir it.
 The liquor's naught without the zest;
 Fine metals must the fire endure;
 So we attain celestial rest,
 Being purify'd as he is pure.
- 5 Having purchas'd eternal grace
 For all his flock, the Shepherd good,
 Did enter into perfect peace,
 Did enter with his streaming blood;
 He is the Way, the Truth, the Life;
 The dead with him are entered in;
 In him they sleep, at rest from strife,
 And all this world's tumultuous din.
- 6 The Lord, the Shepherd, mighty God,
 Behold him riding on a cloud;
 The bending skies beneath him yield,
 Descending to the judgment-field;
 Chear up your hearts, chear up, and sing,
 Our glory, lo, is all in bloom;
 See, all the faints are with the King,
 He comes to bring his jewels home.

CII. *For this we say unto you, by the Word of the Lord, &c.* 1 Theff. iv. 15.

WE of God's own commission ambassadors are,
 And this is the message we have to declare;
 Give heed to the purport, it cometh to you,
 And bringeth his purpose disclosed to view;
 That they who are faints in the body alive,
 Remaining on earth, when the Lord shall arrive,
 Shall not get the start of the faints in the skies,
 When the trumpet shall sound, "To the judgment
 "arise."

- 2 For the Lord shall descend, and the trumpet shall
Re-echoing loud, the creation around; [sound,
For the high trump of God it shall swell with the shout
Of Jesus, and all his archangels about;
The rocks and the mountains, like Jericho-wall,
All crumbling to powder, shall instantly fall;
Breaking open the bars of the dungeon of death,
The dead, long imprisoned, shall burst from the earth.
- 3 How joyful and glorious they spring to the skies!
For the dead in the Lord they must soonest arise;
Resembling in number the drops of the dew,
From the womb of the morning, they issue to view;
As streams of light flowing, they flow round the sun,
The Sun of their glory, impearling his crown;
Then they who remain yet alive, being God's,
Shall be caught up together with them in the clouds.
- 4 Then, then, in a body, all heavenly fair,
We meet our Redeemer, the Lord, in the air.
In dust He was humbled, and carried the cross,
Thus highly exalted, to carry up us.
In bodies of light, representing the Sun,
We shine in his glory, we shine every one;
We shine with the Lord, and we shine evermore;
Thus refresh one another, and Jesus adore.
-

CIII. *But of the Times and Seasons. &c.* 1 Thess. v. 1.--5.

NOW concerning the Times and the Seasons decreed,

The Father, my brethren, would have us at ease;
That we from anxiety perfectly freed,

Contented, and patient, may finish our race.

You know, of the Spirit abundantly taught,

That the day of the Lord, like a thief in the night,

So comes like a whirlwind, with vengeance full fraught,
With pain on the head of the wicked to light.

2 Amusing their fancies with follies and dreams,
They think but of peace, and of safety they cry,
Out-stretching themselves on their beds, when the
flames

Round their dear habitations, high raging, do fly;
Sad, heavy, impending, in act to fall down,

Lo, all in a moment, their imminent doom,
Slung away from above, as a mountain of stone,
With dreadful destruction doth suddenly come.

3 While they wallow in pleasures, and riot away,
All madly distracted, ungovern'd and wild,
Their anguish upon the determined day,
Shall seize them, as travail a woman with child;
There's no possibility of an escape,
No shifting aside from the day of the Lord;
The dreadful experience of this, in their sleep,
Found the haughty Egyptians, who laught at his
word.

4 But you, O my brethren, the Israel of God,
Are escapt from the darkness, the sons of the day;
He made you a passage to pass thro' the flood,
His countenance shining directed the way;
The blackness and darkness of Sinai are gone,
The sound of the trumpet hath died away;
Amen to the Lamb in the midst of the throne,
Amen to his coming in that happy day.

CIV. *You are all the Children of Light.* 1 Thess. v. 5.--12.

ALL hail to the children of light,
All hail to the children of day;

Farewell

Farewell to the darkness and night,

We'll sing with a joyful lay.

Away with ye, revelling and wine,

With drowfiness, surfeit, and sleep;

Possess of the Spirit divine,

We'll watch, and sobriety keep.

2 The sleeper, he sleeps in the night,

In heaviness slumbering till day;

The drunkard avoideth the light,

Into darkness he flyeth away;

But we being children of love,

Enlightened with heavenly grace,

Aspiring to joys above,

Should trample on sin as the grass.

3 Our life is a warfare with sin;

And sin is a vigilant foe;

If we would the victory win,

We must in sobriety go;

Our hearts as a fortify'd wall,

Well fortify'd round with our faith,

We'll beat all our enemies small,

And joyfully hold on our path.

4 Our path is before us, behold,

For us he appointed a race;

To run for the prize be ye bold,

And love, let it quicken your pace;

The prize is a glory and crown;

Contend for salvation, contend;

With hope, your companion, hold on,

Rejoicing, hold on to the end.

5 God never appointed to wrath,

His darlings, the sons of his love;

But he gave his own Son to the death,

The death from us all to remove.

Now therefore, awake, or asleep,
 We live still together with him;
 His love in sweet fellowship keep,
 And your glory shall never grow dim.

CV. Moreover, Brethren, I declare unto you the Gospel.

I Cor. xv. 1.--12.

- G**LAD tidings of joy now to you I declare,
 I beseech you, my brethren, give ear, O give ear;
 No secrets among you my embassies were,
 As witness your greediness crowding to hear;
 What you heard you believed, and therein you stand,
 Nay, therein are saved, if you keep in mind
 The Gospel I preached by Jesus' command;
 Unless your belief be a moveable wind.
- 2 For this, I deliver'd to you first of all,
 Which I also received from Jesus the Lord;
 That he for our sins did a sacrifice fall,
 According to holy authentic record;
 And that he was buried, and up again rose,
 The third day thereafter, as Scriptures foretold;
 And that he was seen of the twelve whom he chose,
 But was seen first of all by Cephas the bold.
- 3 Yea, and after that, seen of five hundred and more,
 Seen at once of them all, brethren faithful and true;
 The most part of whom are alive to this hour,
 But some to the world have bid an adieu;
 Then seen of James afterwards, then of them all,
 His apostles and witnesses whom he did call;
 Then last of them all, of me he was seen,
 Of all most unworthy, a posthumous son.
- 4 For I am the least of all those whom he sent,
 An apostle of Jesus unmeet to be call'd,

- The lambs of his flock, who so lion-like rent,
And all to the prison his disciples haul'd;
But I by the grace of God am what I am,
And the grace he bestow'd on me was not in vain;
A chosen dear vessel, of mercy I came;
For he seal'd me his own, and my heart said Amen.
- 5 I have laboured abundantly more than they all,
And yet I disclaim all the labour I do;
Disclaim it to-day, and disclaim ever shall, [thro'.
'Twas his grace which was in me that carried me
Now hear the conclusion and scope of the whole,
(For whether 'twere they or I matters not much,)
Let Christ's resurrection your spirits console;
For such was our preaching, your credit was such.
-

CVI. Now if Christ be preached, &c. 1 Cor. xv. 12.--21,

- P**ROCLAIMED aloud by the heralds of heaven,
God's only Begotten, the first from the dead,
Christ Jesus, the Son, and the Prince to us given,
Our Lord, Representative, Saviour, and Head;
How come some among you so boldly to say,
There is no resurrection for which we may hope;
But our bodies dissolved and crumbled to clay,
From their dire desolation shall never get up?
- 2 But, O my dear brethren, beware of this point;
A spot of damnation among you it is;
The salvation of God it does wholly disjoint;
And plunge irremediably in the abyss.
For, if our resurrection be all a mere dream,
False imagination, a flash in the air;
Still buried lies, in corruption and shame,
Even Christ, an impostor discovered and bare!

160 *Where art thou Christian, if Christ be not risen?*

3 Now if Christ be unrisen, our preaching is wind,
And so is your faith a delusion indeed,
An idle deception, amusing your mind, [dead.
Till damn'd in the dungeon, you mourn with the
Yea, and verily then, but deceiving the world,
Even we the apostles, apostles of God,
Betraying you all, by Satan are whirl'd,
Notorious liars, to Satan's abode;

4 Notorious liars, convicted and caught,
Because we have preached, and preached aloud,
Declared with boldness, and openly taught,
A falsehood against the Most High Mighty God;
With strongest assurances still giving out,
That God he had raised, had raised indeed,
Even Christ, whom he rais'd not, (a terrible plot!)
If indeed there be no resurrection of dead!

5 For, if there be no resurrection at all,
Then neither is Jesus arisen again,
The Head and example to all great and small,
Who blest'd in his kingdom, his members shall reign;
But his kingdom and members are all a deceit,
If in truth and sobriety still he be dead!
Our gospel is all a mere absolute cheat!
And so your belief but a withered blade!

6 You are still as you were, yet deep-buried in guilt,
The sprouts of your glory shall never arise;
For Jesus, your root, now within the earth spilt,
All mouldered to dust, he in rottenness lies!
Yea, and all his ingrafted are withered away,
Their blossoms like smoke blown away in the air;
Who dy'd in the hope of exchanging their clay,
And finding their bodies as his body fair.

7 If we in this world alone have our hope,
Our hope in the Lord, and expecting no more;
Baptiz'd

Baptiz'd with his baptism, drinking his cup, [plore!
The most wretched of all men, then we may de-
But Jesus now risen, the first of the field,
Full blooming in glory, the flower of the spring;
The dead, all arising with Jesus, shall yield
A glorious crop to Jehovah our King.

CVII. *Since by Man came Death.* 1 Cor. xv. 21.--24.

LIGHT and pleasant be my soul,
Ever chearful, sweet and gay;
Making shipwreck of the whole,
What tho' Adam he gave way?
Stormy billows from the deep,
Ere we knew the light of heaven,
Overwhelm'd us in our sleep;
But our odds shall all be even.

2 Christ, the second Adam, came,
To repair our ruins all;
Innocent and Holy Lamb!
Leaping at his Father's call;
Plumb into the deepest shades,
Leaps he in the lion's den;
There, his pierced bosom bleeds;
There he dy'd, the life of men;
3 There was bury'd, thence he rose,
High-triumphing evermore,
Over all our deadly foes;
O redeeming love adore!
Rose we all again in him;
He ascended up on high,
Visit we the happy clime,
Denizons above the sky.

- 4 Dwell we yet a little while,
Here, sojourning upon earth,
Full of sorrow, trouble, toil,
Till defunct we're carried forth;
So our glorified Head,
Set a pattern for his friends;
So he lived, so he dy'd,
So his kindness he commends.
- 5 Shame and guilt by Adam came,
Guilt and shame o'erspread us all;
Righteousnesses by the Lamb
Blotted out old Adam's Fall;
Adam's Fall, the source of death;
Death a debt we could not pay;
Jesus bore away the wrath,
Brought the resurrection-day.
- 6 Every thing in order due,
So the purpose is fulfill'd;
First the root, and then the bough,
First the father, then the child;
Jesus is the Olive good,
Father of eternity;
Lo, he has, and so he shou'd,
Always have th' excellency.
- 7 He-goat-like, before the flock,
How he travelled in his might!
All opposing barriers broke,
Pointed out the path-way right;
Entering first into the fold,
He prepares our proper homes;
Then we enter, young and old,
All in glory, when he comes.

CVIII. *Then cometh the End, &c.* 1 Cor. xv. 24.--29.

- T**HE Lamb that was slain, lo, behold him on high,
Victorious, reigning in midst of the throne,
Advancing the period, the period is nigh,
Of full restitution of things every one.
- 2 The End and the Purpose shall then be display'd,
When every authority, rule and power,
Dominion and kingdom, subdued are laid,
Delivered up all, the Father before.
- 3 For over the kingdom he must persevere,
Destroying the rebels and enemies all,
Till absolute victory shout in his ear,
“ See Death, the last enemy, vanquished fall,”
- 4 For such was the certain eternal decree,
That God's own Anointed, his Son and his Heir,
Shall reign till his en'mies all trodden down be;
Peace, peace everlasting the end of the war.
- 5 Now the fulness of Godhead in Jesus, the Man,
(For he dwelt in the dust, the predestinate Lamb)
Performing the purpose, shall finish the plan;
But in all this, 'tis certain, a Servant he came.
- 6 And when his mediatorial work is no more,
His foes all subdued, to dust beaten small,
All loyal, the kingdom, the Son giveth o'er
To his Father, that God may be all, and in all.

CIX. *Else what shall they do that are baptized for the Dead? &c.* 1 Cor. xv. 29.--35.

WAS not Jesus appointed Example and Head,
Of all the beloved election;

The Lord of the living, the Lord of the dead,
The pattern of our resurrection?

But if there be no resurrection at all,
Why were we baptiz'd with the Spirit;
Baptiz'd in his death, yea, and told that we shall
With Jesus the kingdom inherit?

- 2 If the body of Jesus be dead in the earth,
The Spirit must surely deceive us;
Our share in his death, and the spiritual birth,
All a fable, can never relieve us!
But shall we blaspheme, and imagine the Spirit
Will father unto us a fiction; [merit,
That the blood, and the righteousness, glory, and
Of Jesus are all but in diction?

- 3 And shall we imagine the Spirit will plunge
Our pupilage into confusion;
So gripe us, and tofs us, and drag us, and twinge,
Contusion pursuing contusion?
With jeopardy treading on jeopardy's heels,
We follow the Spirit in anguish;
The Spirit he knoweth what our spirit feels,
How sadly distressed we languish.

- 4 I verily do, O my brethren, protest,
By your present rejoicing in Jesus,
In which, I assure you, my spirit is blest,
That deaths do continually seize us.
If lately at Ephesus fought I with beasts,
Or men in the fashion of monsters;
What advantage have I, in the midst of their feasts,
The jest and derision of songsters?

- 5 What advantage have I, if the dead be not rais'd,
Daily gnaw'd on, and prey'd on by sorrow?
The licentious carouser is more to be prais'd,
“Eat and drink ye, for die we to-morrow!”

A gangrened member will ruin the body,
Unless it be speedily lopt off;

Then wou'd ye be faved, my brethren, wou'd ye?
Let the joint of infection be knockt off.

6 For be not deceived; deceivers abroad,

They go but abroad to deceive you;

Bad communications corrupt manners good;

Beware, that they may not bereave you;

Nay, bereaved already, and sadly deceived,

Awake unto righteousness, sin not;

For some in the truth have not truly behaved;

For to shame you, my speech I design it.

CX. But some Man will say, &c. 1 Cor. xv. 35.---39.

BUT after what fashion the dead come they up?
Some idle objector replies;

What kind of a body, we pray, may they hope,
When they in their time shall arise?

2 Thou fool! in the season when you go to sow,
And scatter your seed in the fields,
It dieth before it shall quicken and grow,
Else no bountiful blessing it yields.

3 Moreover, concerning the seed which thou sowest,
Thou sowest not the body shall be;
For absolute grain in the ground thou bestowest,
Which thy eyes again never shall see;

4 But God gives a body to each kind of seed,
In methods to God only known;
According as he in good pleasure decreed,
And to every seed giveth its own.

CXI. *All Flesh is not the same, &c.* 1 Cor. xv. 39.--42*.

- ALL flesh is not of the same kind and size ;
 Of man, of beast, of fish, of bird that flies,
 Are different kinds, according to their nature,
 Of different beauty, figure, use, and feature.
- 2 Some bodies of celestial mold do shine,
 Whose form and texture, beautiful and fine,
 No vestige bear of an impaired bloom,
 All dazzling lustrous from the heavenly loom.
- 3 And, glow-worm-like, some bodies scanty gleam,
 Of homlier fashion, and terrestrial frame ;
 Both, for their own peculiar states and times,
 In the celestial or terrestrial climes.
- 4 Thus in the heavens, the whole is figured there ;
 Bold, princely, bridegroom-like, and peerless clear,
 The sun, in blazing majesty is seen,
 The moon, in modest glory as his queen.
- 5 Differing amongst themselves, the stars appear ;
 One star seems less, another seems more clear ;
 According to the holy wise design
 Diversify'd, their twinkling glories shine ;
- 6 So is the resurrection of the dead,
 Sown in the earth, to spring a fruitful seed ;
 According to the pre-ordained grace,
 A glorious harvest to the Prince of peace.

CXII. *So is the Resurrection of the Dead.* 1 Cor. xv. 42, 44.

ALL in glory sweetly blowing,
 Blooms the lily of the vale,

Pains

* There is a variety of kinds, and a variety of glory among the creatures ; why should there not be such a kind and glory as that of the body, in the resurrection ?

Pains repaying for the sowing;
But the valley-lilies fail;
Never fails the body, springing
Fair, in resurrection-day;
Full of laughter, mirth, and singing,
After having died away.

2 Sown it is in deep corruption,
For the vermin to devour;
Life, abhorring interruption,
Wrests it from the vermin's power.
Sown it is in sad dishonours;
Sad dishonours o'er it reign;
Recreating love exoners,
Rais'd in glory up again.

3 Like a shadow or a likeness,
Crusht to death before a fly,
Sown it is in very weakness;
Springs it powerful to the sky.
Sown it is a natural body,
Heavy, dull, and lumpish clod;
Purify'd the substance muddy,
Rais'd a spiritual by God.

CXIII. *There is a Natural Body, &c.* 1 Cor. xv. 44--46.

FULL blazing at once, behold we the sun,
In glory emerging from under a cloud;
Clouds following clouds, swift-brigading did run,
In their body his countenance from us to shroud;

2 Lo, the clouds of his vailings evanish away,
The glooms and the horrors are fled from the day;
Even so is the spiritual body of man
Succeeding instead of the natural one.

- 3 For a spiritual body, and natural too,
Claim boldly in each of us their proper due;
Advancing in order, as day upon night,
The spiritual putting the natural to flight.
 - 4 For so it is written in Holy record,
First Adam was breathed into by the Lord;
A living soul He, and so were all his seed;
But the Second's the Spirit that quickens the dead.
-

CXIV. *Howbeit that was not first, &c.* 1 Cor. xv. 46.-51.

- COMPOS'D of earthy substance, thick, and gross,
Adam the first; the second Adam is
The Lord from heaven; blotting out our loss,
Blessing, with all the blessings that are his.
- 2 As is the Earthy, so the earthy ones;
As is the Spiritual, so his spiritual sons;
The Earthy first, the Spiritual succeeds,
As fairest flowers from dead corrupted seeds.
 - 3 As we have fallen, the represented seed,
And borne the image of our Earthy Head;
So we shall stand before the Holy One,
And bear the image of the Heavenly Son.
 - 4 Now this I say, that flesh and blood can ne'er
The glories of God's heavenly kingdom bear;
Nor this corruption, wherein now we dwell,
Of incorruption bear his royal seal.
-

CXV. *Behold I shew you a Mystery.* 1 Cor. xv. 51.-54.

LO, behold, now a mystery to you I display;
We shall not all die, but when comes the last day,
We

We all in a moment, in twinkling an eye,
Shall be changed, and all away fly to the sky;

2 At the trump of the Lord, for the trumpet shall sound,
The last trump of God, unto hell's lowest bound;
The dead, incorruptible, then shall arise,
And we shall be chang'd in celestial guise.

3 For this corruptibility wherein we dwell,
This ruin'd, polluted, incrustating shell,
With incorruptibility must be array'd,
And mortality with immortality clad.

CXVI. *So when this corruptible, &c.* 1 Cor. xv. 54.--58.

WHEN this corruption is laid down,
And incorruption cloathed on,
When rags of mortal flesh are gone,
For an immortal glory;
Fulfilled all the Holy Word,
Of the infallible record;
Then welcome, welcome to the Lord,
The Lord of all our glory.

2 In victory is swallowed,
The death wherein we wallowed;
His holy name be hallowed,
Who reigneth all in glory.
O death, where hast thou left thy sting?
And thou, O grave, victorious king,
To sin may now thy triumphs sing,
Bereaved of thy glory.

3 Now thanks to God be thro' his Son,
Who hath for us the victory won;
And made us kings and priests in one,
To reign with him in glory.

In faith and love let us obey,
 Stedfast in God, nor from him stray;
 We know he will his grace repay;
 Our Lord is King of glory.

- 4 We'll praise the Father in his way;
 Then gladly welcome the Son's day,
 When old things all shall pass away;
 All things are new in glory.
 Methinks, already now I see,
 The King of glory come for me;
 And I shall glorious be as he,
 When viewing all his glory.
-

CXVII. *O Death, where is thy Sting?* 1 Cor. xv. 55.
 to the end.

O Grave, where is thy victory?
 O death, where is thy sting?
 Abolish'd, ye transfix'd ly,
 By our almighty King.

- 2 Thy venom from the fiery law,
 Fierce viper! Sin, thou suckt;
 But dasht to pieces all thy jaw,
 Thy sting away he pluckt.
- 3 Aloft your hallelujahs fly,
 Let loud hosannas ring,
 To Him, who reigns above the sky;
 To Him the victory sing.
- 4 Sing, every faint, triumphing o'er
 Thy every deadly foe;
 Against thee they triumph no more;
 Damn'd, down to hell they go.

- 5 Their prison-gates upon them barr'd,
They can no more return;
In chains of darkneſs ſwaddled hard,
They pine, they twiſt, they mourn.
- 6 The burning ſurges o'er them roll,
And wheel them to and fro;
The torments of their inmoſt ſoul
Shall no remiſſion know.
- 7 Deſpairing, they blaſpheme and roar,
And gnaſh their teeth amain;
While freſher floods of vengeance pour,
Increasing pain on pain.
- 8 Behold the portion of their cup,
In the abyſs below;
The indignation ſwallowed up,
Re-ſwallows up the foe.
- 9 But ye, the ranſomed of God,
The children of his love,
With God ſhall dwell in his abode;
And all his bleſſings prove.
- 10 O ſtedfaſt therefore ever ſtand,
Obedient to your King,
Immoveable in his command,
Till your reward he bring.
- 11 Behold, he comes, the God of love,
I hear his trumpet ſound,
He'll glorify us all above,
With palms of victory crown'd.
- 12 O Grave, where is thy Victory?
O Death, where is thy Sting?
Caught up above you, and the ſky,
In God we dwell, and ſing.

CXVIII. Behold Two of them went---Luke xxiv. 13-37.

AMAZED, on their lorn way,
With heavy heart, and heavy pace,
Repeating oft, "O woful day!"

And sighing sad, with many alas,
A pair of weary ones there walk'd,
Leaving behind Jerusalem;
And walking onwards, still they talk'd
Of Jesus' death, that scene solemn.

2 Scarce had they walk'd a mile or twain,
With watery eyes, deep-sorrow-prest,
Tabouring upon their breasts amain,
And uttering what their griefs suggest;
When lo, the Lord himself drew nigh;
"All hail, my fellow-travellers, hail,"
With kind salute they heard him cry,
"And why, my brethren, do you wail?"

3 "What is the matter fills you so,
"And makes you both so sadly mourn?"
But all the while they did not know,
Who sooth'd them on their way forlorn;
Thou must a stranger be indeed,
They said, in our Jerusalem,
Who askest why our spirits bleed,
Brimful of such a tragic theme!

4 "What tragic theme!" replied he,
"What tragic theme, pray, do you mean?"
Said they, For Jesus, mourn do we,
For Jesus Christ the Nazarene;
A Prophet bold in Word and Deed,
In sight of God and Israel all;
But now alas! he's cold and dead;
Our eyes did see the mighty fall.

- 5 A sacrifice to cruel rage,
They caught, they bound him in their spite;
His murder only could assuage
Their thirst of blood, who drank it sweet;
Condemning first without a cause,
They wreakt on him their bitterness;
For keeping all the holy laws
His body nail'd they to a cross,
- 6 But we suppos'd the period come,
Foretold from ages long ago,
To bring the chosen Israel home,
According as the Scriptures show;
We saw, we lov'd him, and esteem'd
He from the Father's bosom came,
Who should have Israel redeem'd,
The very Christ, God's Elect Lamb,
- 7 But what surprizeth most of all,
Is that which happened to day,
In course the third which now doth fall
Since all these things were on the way;
Some women of our own had went
This morning early to the tomb,
To give their grief and tears a vent,
And soon returned trembling home;
- 8 They told us, they had angels seen,
Assuring Jesus was alive;
Ourselves, to know the truth, so keen,
At the sepulchre next arrive;
The women had indeed been true,
As far as all our search could go;
The Lord appeared not to view;
But all they said appeared so.
- 9 In soft compassion, then, the Lord,
Began to chide their unbelief;

“ O flow of heart to hear the Word!

“ The Word believ'd had quencht your grief.

“ Messiah, ought he not to have,

“ According to the prophets all,

“ Endured thus, and thus to save

“ His people's life by his own fall?”

10 Expounding then the sacred page,

He bade the shades of darkness fly,

From Moses down, thro' every age,

And brought the meaning to their eye;

He shew'd them all himself concerning;

The men astonish'd, stood amazed,

Marvelling at his quick discerning,

While he their drooping spirits raised.

11 The evening now advancing on,

Led them to their desired place,

And Jesus would have further gone,

But they constrain'd him ne'ertheless;

Within the hospitable walls,

Arriv'd the three among their friends;

Behold the scene that now befalls,

And in surprizing manner ends.

12 Lo, as they sat in wonted guise,

And Jesus bless'd and brake the bread,

He smil'd and opened their eyes,

Then in a twinkling vanish'd---

How hotly burn'd our hearts! said they,

Recovering from their first surprize,

He walking with us by the way,

The Scriptures opening to our eyes.

13 They said, they rose, they ran, they flew,

Bound straightway for Jerusalem,

To tell the Lord appear'd to view,

And that he had appear'd to them.

- They found their brethren all together;
 “Lift up your heart, lift up your head!”
“Now blooms the flower that late did wither;
 “*The Lord is risen from the dead!*”
- 14 “Alive indeed! our eyes have seen him;
 “*He walked with us by the way.*”
They told of all had pass’d between them,
 And how he did himself display,
In breaking of the bread, and how-----
 But lo, before they said the thing,
Full in their view, “Peace be to you!”
 Said Jesus, standing in the ring.
-

CXIX. Turn ye to the strong Hold, ye Prisoners of Hope.
 Zech. ix. 12.

- A**H! now no more, I’m sick of you,
Your blandishments are all in vain;
You cannot smoothe the writhed brow,
 You cannot sooth the torturing pain;
Away, away, False flattering Hope,
 False flattering Hope of sinful joy;
Too long you’ve made me blindly grope;
 Decoying first, you then destroy.
- 2 Your dazzling rays first strike me blind,
 Then strangely move me to pursue;
Touchless and viewless as the wind,
 The phantom flies and mocks me too;
“Hold, hold!” I cry, “I have you now!”
 But lo, down headlong in a pit
Falling, my bones are bruise’d by you,
 And you are never caught yet.
- 3 You raise me up, another glance
 Of gladness thrills thro’ all my heart;

- My spirits spring and buoyant dance,
 Wrought high to madness thro' your art.
 O magic! magic! curst from hell,
 To hell soon may you curst descend,
 And leave my labouring breast a-while,
 'Till I shall know my latter end.
- 4 My latter end! ah! little known!
 I've only minded present things;
 My garden's robb'd, my pleasure's flown;
 O where are now my living springs?
 My living springs! what would I give,
 To have you once my own again?
 Drinking, in raptures I would live;
 The tempter tempt me should in vain.
- 5 The tempter! blasted be the name!
 He spoil'd, he spoil'd me of my God;
 In guile he covered me with shame;
 He drew me down to his abode,
 His dark abode, to live in death,
 Damn'd to eternal misery,
 Under intolerable wrath,
 Dying to die, yet never die.
- 6 Dying to die! O man, behold,
 Behold thy fair inheritance,
 By sin bequeath'd to thee of old;
 You pass to darkness thro' a trance;
 Dark is the trance thro' which you pass,
 The chambers dark in which you dwell;
 Thy chains are forg'd of strongest brass;
 The sons of sin are sons of hell.
- 7 In sin conceiv'd, they dwell in sin,
 By nature children all of wrath;
 O better had they never been,
 If as they live, they yield their breath!

- A-whoring from the very womb,
From life they wander quite astray ;
A-whoring to the very tomb,
They nought but divers lusts obey.
- 8 Ah ! divers lusts ! for wisdom shews
The motto of the carnal heart,
And that no mortal dare refuse,
“ Thou enmity against God art.”
All that is born of flesh is flesh ;
Except thou shall again be born,
Celestial love shall ne’er refresh
Thy heart, of every hope forlorn.
- 9 Forlorn of hope ! how shalt thou pine,
In dreary howlings pine away !
In beams of glory never shine !
Nor see a peep of coming day !
Canst thou escape thy judgment past ?
Canst thou escape thy dreadful doom ?
Unmov’d as rocks, thy guilt stands fast ;
And still thy wrath is wrath to come.
- 10 No doing that thou e’er canst do,
No suffering that thou e’er canst suffer,
Will ’bate the least thy sum that’s due,
Or make thy case at all to differ ;
Bound over, as the fallen spirits,
Who fell from truth, and fell from love,
To underly thy just demerits,
Due from the jealous God above.
- 11 The jealous God hath lifted high,
Hath lifted high his hand, and sworn,
“ Deeds of the law shall justify
“ No flesh that lives of woman born.”
But now, behold, without the law,
The righteousness of God is come ;

Is come to hand, what prophets saw,
Saw from afar, is now brought home.

12 Lift loud your voice, lift loud and sing,
The mandates of the mighty King;
The righteousness of God is found!

O joy to every living thing!
The righteousness of God believ'd,
Is even righteousness to thee;
No sooner known, than reliev'd
From guilty fears, thy breast is free.

13 Praise to the Father, and the Son,
And praise be to the Holy Spirit;
That as the sin and death by one,
Reign'd over all by just demerit,
So grace, thro' Jesus, glorious reigns,
By justice to eternal joy.
Avaunt ye, sin! avaunt ye, pains!
O'erflowing loves my tongue employ!

14 O'erflowing loves employ my tongue;
And shall I then in sin remain?
Because the grace of God is sung,
Shall I for sin God's grace disdain?
Ah no! how can I live in sin?
To sin long since I dy'd; I rose,
I dy'd in Christ, I rose in him;
Who lives in sin Christ's love foregoes.

15 Forego Christ's love! can I forego?
He bore the sin, he bore the wrath,
He bore them both away me fro;
That I might live, he tasted death;
That I might be espous'd to him,
He kindly did my cause espouse;
Gave me the glory, took the shame;
Lord, how shall I thy love abuse?

- 16 Thy love abuse ! forbid, my God,
 O leave me, leave me not alone ;
 Thy Spirit's free, thy Spirit's good,
 Thy Spirit guide me to thy throne ;
 Thou art my light, my life, my peace,
 My strength, my joy, my hope, my crown ;
 Th' o'erwhelming glory of thy grace
 Shall every sin and sorrow drown.
-

CXX. *That which was from the Beginning.* 1 John i. 1.
 to the end.

- B**EFORE the land and flowing sea,
 Before the world began to be,
 He, who being to all bestow'd,
 The Being of all, to all is show'd ;
 Have heard our ears, have seen our eyes,
 We lookt upon him with surprize,
 Our hands have toucht ; and lo, behold,
 The Word of life we now unfold.
- 2 The Life to us was all disclos'd,
 Who with the Father High repos'd ;
 Our eyes have seen, and lo, behold,
 The Life to you we all unfold.
 That which from the beginning was,
 Before creation came to pass,
 The Bless'd, the Lov'd Jehovah's Name,
 Wide-publishing, we loud proclaim ;
- 3 Proclaim to you, that you may have
 A fellowship with us, and live ;
 We live, of fellowship possess,
 Even with the Father and his Christ ;
 These tidings then, all loving kind,
 Our yerning bowels do greeting send ;

- That you, well-full of heavenly joy,
May all your powers in praise employ.
- 4 This then the Message we have heard
Of him, and now to you declar'd,
That God is Light, all shining clear;
In him no darkneses appear;
The Sun of glory glorious shines;
The shadows all are blown away;
The eye that sees him ne'er repines;
The Holy Ghost hath shown the day.
- 5 If we pretend to his communion,
And walk in darkness all the while;
If unbelief have the dominion,
No love, no joy, no hope, do smile;
We make a sad notorious lie,
Nor with the truth at all comply:
The truth believ'd, is full of grace,
Of works of love, of joy, of peace.
- 6 But if we walk in light, as He,
In his Beloved Son well-pleas'd,
In fellowship with him, we're free;
The blood of Jesus hath us eas'd.
The blood of Jesus, shower'd on sin,
Dissolves the guilt that lies between;
And makes a way for shining grace,
On us to shine with open face.
- 7 If we shall say we have no sin,
We much deceive ourselves therein,
And forge a lie with a high hand;
And how shall liars guiltless stand?
But if we will our sins confess,
(The Father will allow no less)
His faith and justice have their due;
Both faith and justice for us now.

- 8 Both for us now, and evermore!
 The Lamb, the Lamb blots out the score;
 The merit all is due the Lamb,
 From Him our righteousnesses came.
 If we shall say we have not sinn'd,
 Against the Lamb we stand combin'd;
 We call him liar, of him asham'd;
 Asham'd of him, we're justly damn'd.
-

CXXI. *Love not the World.* 1 John ii. 15--18.

- O Love not the world, neither what is therein;
 If any man love it, to him it is sin,
 To him all a Babel-confusion and ruin;
 He loves not the Father, but his own undoing.
- 2 All that's in the world's mere odious trash,
 The pride of life, lust of the eyes, and the flesh;
 Away, away all! are these of the Father?
 All, all of the world! thus, blown off like a feather.
- 3 The world! pray, what is it? a dream of the night,
 A glow-worm that gleameth and yieldeth no light;
 Behold, how it passeth away like a shadow,
 And leaves the poor fool-thing that weds it a widow.
-

CXXII. *Mary Magdalen, out of whom the Lord had cast
 Seven Devils.* Mark xvi. 9.

MY spirit in me fore amaz'd,
 I gaz'd, and trembled as I gaz'd;
 Dazzling my eyes, a heavenly vision,
 Sailing on wings with soft elision,
 The vision all a blaze of light,
 In silence of the middle night,

Advancing, mildly spoke and smiled;
The air was all with fragrance filled.

- 2 Courage into my bosom flew,
Vanisht my fears as morning dew,
"Wash'd pure, behold a perfect spirit,"
The vision said, "Thro' blood and merit;
"Maria Magdalen my name;
"All glory to the Holy Lamb,
"From whom we have a full remission;
"To thee I come by his permission.

- 3 "Beware, and flee from youthful lust;
"Thus says the Holy One and Just,
"Revere his Spirit dwelling in you,
"Satan hath fought you all to winnow;
"The chaff before the tempest flies,
"So carnal minds that follow lies;
"From sin who will their pleasure borrow,
"With sin they must ly down in sorrow.

- 4 "Repent, repent, you'll soon repent,
"In dragon's fangs, the grace mispent,
"If to your shame you must be going,
"And to the flesh have all your sowing.
"Begone, thou dry enkindled wood,
"Extinguish thee in Jesus' blood."----
She viewless grew, I grew amazed,
My troubled spirit all abased.

- 5 O Jesus, Jesus, wash me clean;
Create a pure heart me within;
Cast out, cast out the unclean spirits;
Nothing unclean thy love inherits;
O set a guard on every sense,
And, freeing me from all offence,
My spirit warm with pure devotions;
And seal me thine with all my motions.

6 I see, I see thy holy seal,
Thy Spirit all within me feel,
My humbled heart spiritualizing,
Where sin before was carnalizing;
Go on, go on, O Spirit good,
And banish every motion lewd;
Subject me all to thy dominion,
And bless me with thy full communion.

7 "Amen, amen, be not afraid,
"But follow me," the Spirit said.
Amen, amen, my heart replied,
Under his hand now self-denied;
Now sprinkled with the water clean,
I see how great my sin has been;
My sin is evermore before me,
In dust and ashes I abhor me.

CXXIII. *Tremble, ye Women that are at ease.*
Isaiah xxxii. 11*.

DEATH! death! O fair lady, see death coming on;
All kind thou and loving, yet swift is he moving;
He may be up with thee to-morrow ere noon,
Or next day, or next day, or who knows how soon?

2 Con-

* The following, it is apprehended, is fully as just and edifying an account of the matter, as that which uses to be given by those lewd idolatrous flatterers, who address the Sex as if they were indeed so many female divinities, calling them goddesses, and what not other stuff!—If you think the irony too bitter, or the style, which is borrowed from the current mode of love-song phrase, over light and airy, remember how Elijah taunted the priests of Baal; *Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.*—O ladies, ladies, how can you doubt but you also shall die like men, and fall like the meanest of the people!

- 2 Consider, consider, your beauty must fade,
Your beauty bright-shining, in vain is repining;
Your glory will leave you, when once you are dead;
Your body grow heavy, and lumpish as lead.
- 3 The spirit now actuates those pretty limbs,
In dance lightly-moving, glad motions approving,
Must then go and visit th' invisible climes;
O may she along with her carry no crimes!
- 4 Then silence profound ay must dwell on your tongue,
Your tongue briskly-going, with words overflowing;
The lessons of silence, meet for you while young,
Will serve you no purpose, the dead when among.
- 5 Tho' sweet were your music as raptures of heaven,
Soft-trembling, high-swelling, no false sound rebelling,
On festivals when allelujahs are given, [driven.
Yet charm'd from your mouth, away death won't be
- 6 Two suns tho' your eyes were, the stars to out-drown,
All gloriously beaming, with floods of light streaming,
Yet they'll never daunt on, when fairly laid down,
Dark eager devourers, the worms, to feed-on.
- 7 Tho' sweeter and reder than lily or rose,
Your roses sweet-growing, your lilies full-blowing,
In youth's blooming pride now your pulpy cheek glows,
Remember it, madam, the worms are no beaux!
- 8 Out-rubying rubies, or finer than these,
Tho' pure be the ruby, and purer tho' thou be,
Thy lips and thy mouth all of beauty a blaze,
The worms kiss the ladies, displease ye, or please.
- 9 Your breath were it sweeter than heavenly airs,
Transporting and filling, soul-melting, and thrilling,
Solacing pure virgin-souls after their cares,
Tho' civet-cats living, you're polecats when theirs.

- 10 Tho' ivory turn coal-black when set by your teeth,
In shining rows standing, our wonder commanding,
The pompous parade of your simpering mouth,
Tho' hard, they must yield to the worm's rapid tooth!
- 11 Tho' smiles, yea and Cupids, ten thousand times ten,
In beauty befeeming, with gladness all gleaming,
Play, wanton, and sally on that dimpled chin,
The worms are not amorous courteous young men.
- 12 Tho' pencils of angels ben't proper, you're told,
(Light-flowing and easy, the angels might please ye,)
To paint those fine tresses and ringlets of gold,
To seize them for beds of down worms will make
bold.
- 13 With scandal, or courtship, or psalms do they ring,
With holy resounding, or folly rebounding,
With flattery, or sonnets, or what other thing?
Yet stanch by your ears those keen tigers shall cling.
- 14 Those eye-brows like rainbows, well arched around,
So comely, so pleasant, and lovely at present,
O fanciful lovers, shall shortly be found,
With clusters of wreathing worms nibbled and bound.
- 15 That noble magnificent specious head,
In glory high-standing, all prince-like commanding,
Alas! a few seasons shall smite it indeed,
A palace for worms, where they litter and feed.
- 16 Ah me! how your brains, now enlegion'd so full,
With trifles and folly, ungracious, unholy,
Of lothsome vile vermin, shall turn to a shoal,
Rough-crawling! rough-preying! rough-pestering-
foul!
- 17 Those nostrils, now sucking-in clouds of perfume,
With pleasures contented, and things the best-scented,

- Must quickly be gone to regale in a tomb;
 Ye daughters of beauty, go think on your doom.
- 18 On snowy-white bosoms, in dust humbled down,
 Now sinking and rising, unsafe to set eyes on,
 O how the tyrannical monsters brood-on!
 For theirs you are all, from the sole to the crown.
- 19 Whate'er be the passion that beats in thy vein,
 Or joy spirit-easing, or pain sore displeasing,
 With losses disheartened, or heartened with gain,
 There, some lordly beau-worm enthroned shall reign.
- 20 Your breast is it heaving with anger or love,
 All madly inflamed, or softly becalmed,
 Each seat of the passions, wherever they move,
 To merciless jaws a sad victim must prove.
- 21 O think, if your glory be wrapt in a skin,
 No sooner it kindles, but quickly it dwindles,
 When life is extinguish'd, pray, what is it then?
 To base putrefaction all turned again.
- 22 All real perfection is lodg'd in the mind;
 To heaven espoused, you shall be well used;
 Be humble, be modest, be holy, be kind;
 Then hail to the daughters for heaven design'd.
- 23 When life's breathing engines give over to move,
 The angels are hovering, sent from their high So-
 vereign,
 To guard you, and bear you to regions above,
 All blameless and fair, to his bosom of love.
- 24 Sweet, sweet may ye sleep, then, within the quick
 grave,
 Since heaven you borrow, and glory for sorrow;
 All kindly your sisters embraces receive,
 Till the dwellers in dust the last trumpet relieve.

CXXIV. Thy Word unto me the joy and rejoicing of
my Heart. Jer. xv. 16.

OF race divine, thou needs must be,
Since nothing earthly equals thee;
The Spirit he has favoured me,
And given me to love thee.

Chorus. Now thou art my own choice,
I do love thee, I do love thee;
Now thou art my own choice,
How dearly do I love thee!

2 One thing thou all peculiar hast,
That they who know thee, all are blest,
And dwell in everlasting rest;
Because 'tis theirs to love thee. Now, &c.

3 To merit I no claim can make,
But that I love, and for thy sake
Would do whate'er I undertake;
So dearly do I love thee. Now, &c.

4 My passion, constant as the sun,
Flames stronger still, will ne'er have done,
Till time my thread of life have spun;
Which breathing out I'll love thee. Now, &c.

5 Like bees that suck the morning-dew,
From flowers of sweetest scent and hue,
So does my spirit dwell on you;
And all because I love thee. Now, &c.

6 So long's I have the use of light,
I'll on thy beauties feast my sight,
Ay dwelling on them with delight;
They dwell in light who love thee. Now, &c.

7 How fair and pleasant is thy face!
Thou beamest all with heavenly grace,

A shining sun of love and peace;

How blest are they who love thee! Now, &c.

8 Dwell thou within this breast of mine,

Thou and thy glories all divine,

And make me fruitful as the vine,

In works of them who love thee. Now, &c.

9 Death's on the wing, and will not stay,

Death he brings on the joyful day,

And he will come without delay,

And blest them all who love thee. Now, &c.

10 Methinks the chariot-wheels I hear,

Of my Redeemer drawing near;

My soul's all listening in my ear,

The soul of him who loves thee. Now, &c.

CXXV. More to be desired than Gold, yea, than much fine Gold; sweeter also than Honey, and the Honey-comb. Psalm xix. 10.

I Have seen all the pleasures of hoarded-up treasures,

More fleet than a shadow, fly quickly away;

Instead of a blessing, they are an oppressing,

To have them, and hold them, a pitiful day;

But now my breast glowing, with raptures o'erflowing,

I swim in an ocean that knoweth no shore,

An ocean of blessing, the good Word possessing;

I'm full, full of treasures that last evermore.

2 I well know the present, how balmy and pleasant

Of small honey-workers on fair summer-day;

The honey tastes sweetly, yet not so compleatly,

But mingled with bitter, the sweet will decay;

Unspeakably sweeter, without any bitter,

The pure Word of God is eternally mine;

My

My heart it delighteth, mine eyes it enlighteneth ;
I thereby a diadem of beauty do shine.

- 3 Deep shades they enclos'd me, and death discompos'd
When light-flaunting folly my heart did betray ; [me,
But Jesus the prize won, which I've now my eyes on ;
The darkness is fled, and is lost in the day.
Substantial possessions, perennial blessings,
Are laid up in heaven with Jesus for me ;
Thy Spirit I feel it ; thy Word is my pilot ;
Blow thy breath in my sails ; blow my vessel to thee.
-

*CXXVI. He that believeth not the Son shall not see Life,
but the wrath of God abideth upon him. John iii. 36.*

BEREAV'D, bereav'd I mourn and wail,
Bereaved of the day ;
The shades of darkness now prevail,
Prevail o'er me for ay.

- 2 What shall I do ! my hopes are fled,
Fled as the morning-dew ;
O Jesus, though thy bosom bled,
My soul abhorred you.
- 3 I was indeed conceiv'd in sin,
I ow'd my life to death ;
As all men have conceived been,
By nature all of wrath.
- 4 Yet God is love, and God he flew,
On wings of love to save ;
His finish'd work he brought to view,
But this I would not have.
- 5 I thought it all an idle tale,
As Sodom's sons of old ;
He rain'd on them the fiery hail,
As holy Prophets told.

- 6 Bold tho' I was, I could not bear
To live by Abraham's faith,
A righteousness sent thro' the ear,
Which Holy Ghost display'd th.
- 7 I fought to live by other means,
The means I could atchieve;
By all the selfish ways and pains
I took for to believe.
- 8 On pride depended all my hope,
Tho' Jesus got the name;
Self-righteousness had perfect scope;
I trampled on the Lamb.
- 9 He was the only preached Peace,
That e'er the Scriptures knew;
But men, of Scriptures took the place,
And hid them from my view.
- 10 O wo to me, and wo to them,
Who led me thus astray;
Who led me here to endless shame,
From Christ the only way.
- 11 O horrors! O the dungeon-mouth!
Black, yawning wide for me!
Oh! Oh! I feel the dragon's tooth!
O where, where shall I flee?---

CXXVII. *He awoke, and behold it was a Dream.*

1 Kings iii. 15.

KNOW ye who I saw last night,
Sleeping on my bed, Mamma?
A shining creature all in light;
She seem'd a heavenly maid, Mamma.
I met her tripping o'er the dew,
Fine as a queen of May, Mamma;

- She saw, she smil'd, she to me flew,
And bade me come away, Mamma.
- 2 I lookt, I lov'd, I blusht a-while,
O how could I say No, Mamma?
She spoke so sweet, so sweet did smile,
I was oblig'd to go, Mamma;
For love my tender heart beguil'd,
I felt unusual flames, Mamma;
My infant-fancy turn'd so wild,
So strangely wild my dreams, Mamma.
- 3 I was, I was, I know not how,
O had you been with me, Mamma!
Such wonders open to our view,
As none but angels see, Mamma.
Methought we wander'd in a grove,
A grove in pleasant fields, Mamma;
In joyful measures on we move,
As music rapture yields, Mamma.
- 4 She took me in her snow-white hand,
Then led me thro' the air, Mamma,
Far higher above sea and land,
Than ever eagles were, Mamma!
The sea and land, with all their stores,
Of rivers, woods, and hills, Mamma,
Indeed they do appear no more
Than five of doctors pills, Mamma.
- 5 I fought, and fought Pappa's estate,
But found it not at all, Mamma;
The world, in whole, seem'd not so great
As half a cannon-ball, Mamma.
We saw the sun, but like a star,
The moon, a mustard-seed, Mamma,
Like Elias in his fiery car,
Being wing'd with lightnings speed, Mamma.

- 6 Swift as our thoughts, O joyful day !
 We glance thro' all the spheres, Mamma ;
 Their music sounding by the way,
 Heaven rusht upon our ears, Mamma ;
 Now spheres, and all we knew before,
 Are lost unto our view, Mamma ;
 The former things are now no more,
 Behold, all things are new, Mamma.
- 7 No death there is, nor sorrow there,
 To damnify our blifs, Mamma ;
 For death, sin, hell, and sorrow are
 Deep-buried in th' abyfs, Mamma.
 With wintry storms the ground ne'er pines,
 Cloath'd in eternal bloom, Mamma ;
 The Sun of glory ever shines ;
 The Just they shine with him, Mamma.
- 8 I saw my sister Anna shine,
 A virgin in her prime, Mamma ;
 Not such as with you sometimes dine ;
 But like the angels fine, Mamma ;
 Her robe was all a flowing stream
 Of silver dipt in light, Mamma ;
 But ah ! it wak'd me from my dream,
 It shin'd so strong and bright, Mamma !

CXXVIII. -----to know the Love of Christ which
passeth Knowledge. Eph. iii. 19.

ADMIRE the Love, adore the God,
 In Christ who brought us nigh,
 When we against him basely shew'd,
 Our desperate enmity.

- 2 Our guiltiness he laid upon
 His Holy True First-born ;

Christ's Love passing

His grace and truth in brigh
His jealousie did burn.

3 How long! how broad! how
Like God, the gift he gave
His Son of love, for sin to die;
The heirs of hell to save!

4 Love bolted earthly paradise;
Love opened heaven's door;
Love gave us life through righteousness
All pure, as God is pure.

5 Though we in every thing offend,
The Perfect Faithful One
Doth in his holy beauties stand,
Eternal God and man.

6 His blood is our atonement dear,
Love centers in his heart;
Our names are all ingraven there,
By Divine Wisdom's art.

7 As on the grass distills the dew,
Nor waits the will of man;
So God to us his love did shew,
When we nor will'd, nor ran.

8 As rivers from the ocean go,
And to the ocean run,
Blessing the vales through which they flow,
Till all their course be done.

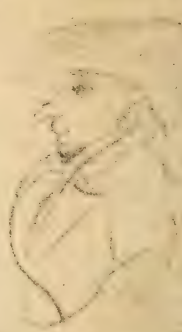
9 So pure unfeigned love doth flow,
All free to us from God:
Let us love all our brethren so;
For love is our abode.

10 Begone ye filthy lusts, below!
Hail to the joys above!

God is love!

*Which things the Angels desire to
into. 1 Pet. i. 12.*

God our King,
abode, we sing,
ermore.
the Holy One,
ash'd folly down,
rushing boldly on,
made uproar.
oudly rebelling, they,
Guilty of felony,
Stood all asham'd :
Scorn'd of the Lofty One,
Hell-ward he tofs'd them down ;
There, ever lost, they groan,
Justly condemn'd.



- 3 But, in their place, we see,
(O Sovereign Grace and free!)
Lifted on high,
Myriads of *Ransom'd ones*,
From among Adam's sons,
Wearing more radiant crowns,
Filling the sky.
- 4 Fell they in Adam's fall,
Sinning in Adam all,
Lost in their Head ;
Robb'd of their liberty,
Sprung they to misery,
Sprouts of a wither'd tree,
A ruin'd seed.

- 5 But blest'd Immanuel see!
He comes them all to free
Whom he receiv'd;
Made of a woman, we
See him a-coming, yea,
Hung on the Roman-tree!
Them he hath sav'd.
- 6 Them, he hath sanctify'd,
Washed and justify'd,
Whose sin he bore;
Shining in glory all,
For his memorial,
Mediatorial
Love they adore.
- 7 Sing they more lofty notes,
Sweeter their music floats
Through all the heaven,
Than ever angel sung,
Cherub or seraph's tongue:
For them of Adam sprung
Jesus was given!
- 8 Glory to Jesus, King
Of men and angels, sing!
Glorify'd now,
Reigning, the Head, on high,
To bring thy body nigh,
Come in the cloudy sky,
Lord, quickly do!
- 9 Let now thy trumpet sound
To the earth's utmost bound,
That we may see
All thy redeemed ones,
Highly esteemed ones!

With their fair-beaming crowns,
Glorious like Thee!

10 Lo, now the King is come,
To bring his Elect home!

Hail to the King!

"Come, come, ye Blessed, come!

"Come from the dusty tomb!

"Come to your Father's home!

"Come all and sing!

11 "Praise everlasting sing,

"To the celestial King,

"Free'd by the Son!---

"Father, presented see,

"Those thou hast lent to me;

"I give them back to thee.

"Now it is done!

CXXX. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16.*

O LOVE ye the Spirit indwelling;
In humble submission adore;

No passion, no motion rebelling,

From henceforth, amen, evermore.

He floweth with tender compassion,

Demanding reciprocal fires;

To purpose of love let him fashion

Your spirit, with all your desires.

2 Beholding the moving example,

Of Jesus who dy'd in your stead,

Your body, becoming his temple,

Keep holy for Jesus your Head.

If the flesh should advise you to sinning,

The Spirit well knoweth the plot,

Your doing, with all your designing,
Remarking the time and the spot.

- 3 Beware then of grieving the Spirit,
With accurst Babylonian stuff;
Fly, fly ye, before ye come near it;
Lest he blow you away with a puff:
Thus, Achan received damnation,
For the coveted garment and gold;
Rejecting both God and salvation,
Who resisteth the Spirit is bold.
-

CXXXI. *I will send the Comforter unto you.* John xvi. 7.

AT the very predestinate hour,
From whence he will never depart,
With plenipotentiary power,
The Spirit came into my heart;
He shew'd the conditions of peace
Between my Creator and me,
Were finished all in his grace,
By Jesus who hung on the tree.

- 2 Devoted, appointed to death,
The Holy Sacrificial Lamb,
On the altar endured the wrath;
And his soul mounted up in the flame,
An offering perfect and pure;
Jehovah accepted the same:
Proclaim the Redemption is sure,
For Jehovah provided the Lamb.

- 3 The Spirit proceeded and seal'd
The articles all with Amen,
Precisely the same as reveal'd,
By authentic infallible pen;

He seal'd both for God, and for me,
 He sealed them full on my heart;
 I now a propriety see,
 Most perfect in every part.

- 4 Yea, Necessity absolutely,
 If sinners behoved to live,
 Demanded the Surety should die,
 And the principal debtors relieve.
 Hosanna to Jesus our Prince,
 Hosanna, Hosanna, Amen;
 Our redemption he finish'd long since;
 His Spirit now dwelleth with men.

CXXXII. *And so it came to pass that they escaped all safe to Land. Acts xxvii. 44.*

PLEASANT life-removing hour,
 Come thou in almighty power,
 And seize upon my soul;
 Willing, willing, will she go,
 From this troublous sea below,
 Where stormy passions roll.

- 2 Roll they as the dreadful waves,
 When the lawless tempest raves,
 Foundering gallant ships;
 Mount they first and touch the skies,
 Sink they then, and never rise,
 Swallowed in the deeps.
- 3 In the deep's devouring jaws,
 Lost they ly; oblivion draws
 A score upon their names;
 Rich their cargo is no more,
 Ten thousand fathoms o'er them roar
 Of the ruthless streams.

- 4 O the more than madness then
Of the wishful merchantmen!
Their hopes why place they here?
Plowing up the azure-main,
Hot-pursuing after gain,
Away from peace they steer.
- 5 So were all my idle days,
Drowning all my eager ways,
In seas of sin and shame;
Till wisdom came to my relief,
And banisht all away my grief,
And wip'd away my blame.
- 6 She told me of the hour of death,
When I surrendering my breath,
Should glide into my haven.
Hour of death, unto the land
Draw me with thy friendly hand;
Draw me into heaven.

CXXXIII. *Count it all Joy when ye fall into divers Trials.* James i. 2.

- IN days of desolation, when
The tempest loudly roareth,
And oversets th' ungodly men,
The godly man he soareth,
On heavenly contemplation's wing,
Rejoicing in his Saviour;
His Saviour ordereth every thing,
And watcheth his behaviour.
- 2 His eye's on you, be yours on him,
You never shall be moved;
When you endure your trying time,
You're evermore approved;

Thus Abraham lived, Abraham dy'd,
 And so did every martyr;
 For God and they were on a side;
 To God was their departure.

3 They bartered sin for righteousness,
 They bartered shame for glory,
 They bartered earth for paradise;
 In paradise adore they;
 Adore for every blessed stroke,
 Of grievous tribulation,
 Whereby their haughty spirits, broke,
 Grew meet for the salvation.

4 Then upward like Elijah went,
 From Ahab and his chiding,
 (An emblem of a dying saint)
 In fiery chariot riding.
 Elisha mounted in his turn,
 And visited the regions
 Where fellow-spirits shine and burn,
 With bright angelic legions.

CXXXIV. *Hast thou turned Man to Destruction, thou sayest, Return, ye Children of Men.* Psalm xc. 3.

ARISE lightly winged, all faithful and loving,
 Ye pure virgin-spirits, to angels swift-moving;
Chorus. Your Judge he is sounding, Have patience, nor
 mourn ye,

How joyfully sounding! From dust ye shall turn ye.

2 Your Saviour bled, in his love much abounding,
 And wash'd away all that to you was confounding;
 3 He casts out the body, all loathsome and bloody,
 But up again raiseth, fair, blooming, and ruddy;

- 4 The worms he gave charge to, the body to dine on,
They eat out the stains, and then ends their dominion;
- 5 When passing and mourning thro' life's gloomy valley,
Or labouring fore up the way tiresome and hilly;
- 6 When children, or parents, or wife in her blossom,
All wounded, all bleeding, death rends from your
bosom;
- 7 Tho' gasping in agonies, dewy sweats fill them,
All coldly bedewing, till agonies kill them;
- 8 When poverty, hovering on wings made of shadow,
Has blasted the beauty and bloom of your meadow;
- 9 Tho' human oppression be desperate and evil,
The gods on earth curse not, tho' led of the devil;
- 10 When dying of raging and fury for living,
You tremble and quake at a withered leaf moving;
- 11 Tho' scorched with burnings, or almost dead freezed,
Tho' mountains o'er-loading, your marrow have
squeezed;
- 12 When high and tempestuous whirlwinds are sweeping,
The builded foundations their place no more keeping,
- 13 Big-swelling tumultuous seas waving like mountains,
He walks on the whirlwinds, who soothes them like
fountains;
- 14 When dreadful tremendous the earthquakes are
heaving,
Away, coward-heart, O away with thy grieving;
- 15 If swallow-wing'd lightnings all sheety and glaring,
With cloud-rending thunders your eyes set a-staring;
- 16 When sounding of trumpets are spreading confusions,
And echoing loudly for bloody effusions;

- 17 Undaunted and pawing, as steed on the field is,
We'll tofs high our heads, for kind Heaven will
shield us;
- 18 Come empty thy quivers upon us, O sorrow;
No sigh we have for thee; no sigh we will borrow;
- 19 When death in your vitals himself is intrenching,
And sturdily plucking, the bars of life wrenching;
- 20 When all round about you seems heavy and weary,
And life appears all a dream sickly and dreary;
- 21 When struggling, intangled in death's firmest grasping,
You lie all a-panting, a-writhing, a-gasping;
- 22 Come flightering away thou, O come sister-spirit,
Thy angels are with thee, thy Kingdom inherit;
- 23 Thy glory is ready, thy glory is shining,
Thy glory it never shall know a declining;
- Chorus.* Your Judge he is sounding, Have patience, nor
mourn ye;
How joyfully founding! From dust ye shall turn ye.
N. B. The Chorus to be sung at the end of every verse.

CXXXV. *Behold he cometh with Clouds; and every
Eye shall see him, and they also which pierced him:
and all Kindreds of the Earth shall wail because of
him: Even so, Amen. Rev. i. 7.*

SEE, see JEHOVAH in the clouds,
With all his hosts, from high abodes!
The trumpet sounds, 'To judgment come!'
He comes to bring his Elect home;
He comes, he comes, he comes, he comes,
He comes to bring his Elect home.

- 2 ' Come, come, thou dust, from every wind;
' No lingering atom stay behind;
' Earth, sea, and air, give up your charge;
' I come my pris'ners to enlarge;
 ' I come, I come, I come, I come,
' I come my pris'ners to enlarge.
- 3 ' Enlarge the circles round my throne,
' Make room for every Faithful one;
' Come forward, bold, at my command;
' My friends upon my right shall stand;
 ' My friends, my friends, my friends, my friends,
' My friends upon my right shall stand.'
- 4 " Ye blessed of my Father, come,
" Come to my Father's Kingdom home:
" Before the Universe was rear'd,
" For you the Kingdom was prepar'd;
 " For you, for you, for you, for you,
" For you the Kingdom was prepar'd."
- 5 ' But who are these upon my left,
' Of every joy and hope bereft?'
" Accurs'd into the fiery waves,
" Begone from me, ye trembling slaves;
 " Begone, begone, begone, begone,
" Begone from me, ye trembling slaves."

CXXXVI. *I will sprinkle clean Water upon you-----then shall ye lothe yourselves in your own sight for your Abominations. Ezek. xxxvi. 31.*

DEEP-frowning my God, and my soul sad and
 lowring,
Because from his love all astray gone a-whoring;
Yet truth dwelling in her, abhorring dissembling,
She's full of confusion, shame, blushing, and trembling.

- 2 Ah! why were her passions so eagerly bending
Against her Redeemer and his Love contending!
Contending and bending against her Redeemer!
And where is another but He to exeeem her?
- 3 Ah me! I've prov'd false! to myself be it laid now;
Was it this thou deserv'd when thou said, I will wed
you?
Was this thy reward when thy love me espoused?
Thy love thus deserving by me to be used?
- 4 Shame on thy espoused! and shame on her doing!
Oh! had she thy love been solicitous viewing,
She would not, she could not have thus gone astraying;
Nor now on her spirit been agonies preying.
- 5 I cannot, I cannot, I'm wholly ashamed----
(How justly, how justly am I to be blamed!)
I cannot look upward! bulrush-like, down-leaning
Becomes me, becomes me, from sin to be weaning!
- 6 What! thou, my espoused, art thou only moved?
Hast thou only bowels, and none thy Beloved?
Have these thy disasters, and sad overthrowing
Quencht all the compassions in me that are flowing?
- 7 No, no, my Beloved, thy Lord saw thy stumbling;
He rais'd thee again, and he saw thy deep humbling;
Yea, humbled thou livest by his indwelling Spirit:
Blood-wash'd, Spirit-led, thou my kingdom inherit.
- 8 Amen to my Lord, thou, my Paramount royal;
I'm all, all Amen! O! my soul is all loyal!
But leave me not! leave me not! O! never leave me!
O good Holy Spirit, let me never grieve thee!
O grieve thee! O grieve thee! O how can I grieve
thee!
Let me live and die in thy love, but never grieve
thee!

CXXXVII. *The Lord spake unto Moses and Aaron.*
Exod. xii, 1---3.

- T**HE mandate of the mighty King
To his own Israel, I sing,
When he them led from Egypt-land,
By Moses' and by Aaron's hand;
He wrapt his purpos'd love in signs,
Unfolding gradual his designs;
But yet the wise observant eye,
Could thro' the carnal mysteries pry.
- 2 Within (the spirit of the thing)
They see Messiah's self, the King:
Thus Abraham spied from afar,
The bright and shining Morning-star;
Thus all the Patriarchs by his rays,
Rejoicing held upon their ways,
Until they felt the sunny beam,
In blazing glory on them stream.
- 3 Of all the shadows now are fled,
Consum'd and driven far away,
(For all their light was but a shade
Compared to our Gospel-day)
There was not one expressive more,
Than was the Lord's Passover-Lamb,
Whose blood was sprinkled on the door;
A statute from I AM I AM.
- 4 The statute thus, but as we move,
The Spirit let us take along;
The Spirit is redeeming love,
Be this the burden of my song.
"The Lord Jehovah, lo, he gave
"Aaron and Moses his command;"

The Spirit did the people save,
And they were but the Spirit's hand.

5 "In Egypt-land he spake to them ;"
In bondage we were found by him,
He gave command to bring us out,
And the fulfilment brought about.
"Of all the seasons in the year,
"And revolutions that appear,
"This month to you shall be the first,
"In which you were with freedom blest---

6 "The prime of months to you." He said,
And failed nothing in his word ;
For sin and death o'erflowed had,
And every soul of us lee-shor'd ;
But righteousness and life, anon,
Broke forth upon us thro' the Son,
Who bore away the sin and death,
And swept away the floods of wrath ;

7 He sent them floating to the lake,
And now, behold, for his own sake,
(The bitter waters roll'd away)
We're flow'd-on by a rolling sea ;
A rolling sea of perfect love,
That we might all his Godhead prove
Nothing to be but perfect, pure,
Immense, eternal, loving power.

8 So where the sin and death before
Abounded, grace abounding more,
O'erfloweth now, and ever shall,
The highest of the mountain-tops ;
As drops into the ocean fall,
We swim in love, God's Elect drops.
Sing this the New-creation-day ;
The New has chas'd the Old away.

CXXXVIII. *Speak ye unto all the Congregation----*

Exod. xii. 3--5.

‘**S**PEAK ye to all my Israel,
“No atom of my Word shall fail.”

Thus, in the Christian Æra, we,
Proclaim’d aloud the joyful sound,
To every living creature, see;

The Spirit hands the gospel round,
Gives men to drink the flowing cup,
Inspiring faith, and love, and hope.

2 “In the precise appointed day
“And manner, ye my Word obey.”
Thus every thing was finish’d sure,
According to the purpose pure;
Thus Jesus came, and liv’d, and dy’d,
Was rais’d again, and glorify’d;
Thus came the Holy Ghost from heaven,
In season by the Father given.

3 “Let all the people take a lamb,
“Remembering I Jehovah am,
“According to their father’s house.
“The Lamb for every family’s use.”
’Tis no presumption to believe;
’Tis no presumption to obey;
’Tis no presumption to receive;
Presumption’s quite the other way.

4 Has God appointed then a gift,
Let us receive, and think no theft;
Since God provided him a Lamb,
And on the altar bound the same,
That we, the sons of laughter, might
With Isaac shine in glory bright.

Rejoicing

- Rejoicing in God's only Son;
 Let all God's family join in one.
- 5 "And if the household be too small,
 "Let him upon his neighbour call;
 "And let them feast upon the lamb,
 "For God provided it for them;
 "According to the numbered souls,
 "For God delighteth not in fools;
 "So let them feast before the Lord,
 "Rejoicing all with one accord."
- 6 Thus were they bound by fastest tie,
 To join in love and harmony;
 And all together eat the Lamb,
 No division in him nor them;
 So were they to be dealt withal,
 Without respect to great or small,
 As they obey'd or disobey'd,
 According to the word display'd.
- 7 In every house there was a type;
 Nor was the mystery hidden deep;
 Each household represents the whole
 Household of God above, below;
 And every household, every soul,
 Can only one redemption know;
 Amen, even so, to God be praise,
 In present evangelic days.
- 8 Nor can there any feast alone,
 Upon the sacrificed Lamb,
 Whose love with equal rays hath shone,
 On all for whom he suffered shame;
 Nor one of those can serve himself,
 And lay aside the other half;
 He is a Saviour whole, or none,
 And not by halves to every one.

Loving all, belov'd of all,
For whom a sacrifice he fell,
He gives them all to hear his call;
They walk in love, nor would rebel;
That they might live, he died the death,
They know for them he drank the wrath,
And then ascended up above,
Saying, " Feast on me with mutual love."

XXXIX. *Your Lamb shall be without Blemish*-Ex.xii. 5.

" **N**O blemish, stain, nor spot shall be
" On all your paschal-lamb,"
Was the established decree,
Which from Jehovah came;
" A male," of the most perfect kind,
" The firstling of its dam,
" Chosen from the flocks the clean design'd,
" A kidling or a lamb."

2 So Jesus, God's Eternal Son,
All in his Father's power,
Who in his Father's brightness shone;
And Pure as he is Pure,
Forth from his Father's bosom came
Into the Virgin's womb;
And glorify'd his Father's name,
Unto the death and tomb.

3 For he behov'd to be a man,
One chosen from the flock;
The rest were filthy every one,
But he redeem'd the stock;
He was pronounced Pure and clean,
By Perfect Holiness;
And so he cleans'd us all from sin,
By his blood speaking peace.

CXL. *Keep it until the Fourteenth Day, &c. Exod. xii. 6.*

- THEY were not to begin the feast,
 Until the day by God express'd;
 Nay, 'till the very hour decreed;
 " At evening-tide the Lamb shall bleed;
 " And then th' assembled congregation,
 " Partaking of the same salvation,
 " Imbruing all their hands in blood,
 " Shall bless their God, and eat their food."
- 2 Thus in the fulness of the times,
 According to the dispensation,
 The Saviour came from heavenly climes,
 And wrought for us the great salvation;
 At evening-tide he bow'd the head,
 When sacrificed lambs did bleed;
 He for God's whole assembly bled,
 And they by him were wholly freed.
- 3 Dark was the hour, when day declin'd,
 And he his spotless soul resign'd;
 A perfect sacrifice it was,
 Tho' late before it came to pass;
 But like the sun, in mid-day-tour,
 He darteth every where his beams;
 Even so, his blood's atoning power
 Thro all eternity it streams.

CXLI. *They shall take the Blood and Strike it, &c.*
Exod. xii. 7.

" YOU are to take the victim's blood,
 " Hot-reeking from the vein,
 " And sprinkle with a hyssop-bud
 " Abroad the bloody stain,

" All

“ All over on the house-door-head,
 “ And the collateral posts,
 “ Wherein upon the Lamb ye feed
 “ Before the Lord of Hosts.”

- 2 A striking emblem unto us,
 To be remembred still,
 Who glory in the bloody cross,
 Where Christ his blood did spill;
 To wash away our stains of guilt,
 And ease our consciences,
 His blood to the last drop he spilt,
 That we might lift our face.

CXLII. *They shall eat the Flesh in that Night roſt with
 Fire, &c. Exod. xii. 8.*

“ **T**HAT very individual night,
 “ In emblematic guiſe,
 “ They are to uſe the holy rite,
 “ And uſe it on this-wiſe ;
 “ Roaſted with fire to eat the fleſh,
 “ With bitters ſeaſoned ;
 “ All dipping in the ſelf-ſame diſh,
 “ Unleavened their bread.”

- 2 So Jeſus came in darkeſt night
 Of ſin and miſery,
 And full diſplay'd on us the light
 Of God his Father's eye.
 All groping in the ſhade we mourn'd,
 Along death's diſmal vale ;
 When lo, the Sun of glory burn'd,
 And we forgot to wail.

- 3 Iſrael that ſame very night
 They ate the Lamb, were ſav'd

From all their bondage by their flight ;

So we, when we believ'd.

To Egypt they return'd no more,

But held upon their road ;

So we advance to glory's shore,

Rejoicing all in God.

4 "Roasted with fire"----- Even so the Lamb,

Who came by his own blood,

Was roasted in the wrathful flame,

Of sin-avenging God.

He burned for our sin and shame ;

And burnt them all to ashes ;

His spirit mounted in the flame,

And flew to God's embraces.

5 "My God, my God, my offering view,

"Behold my blood, my Father ;

"I have redeem'd thy people, now,

"Let them enjoy thy favour."

Amen, amen, the Father sware,

All power to thee is given,

In heaven and earth, my Son and Heir,

Bring thou my sons to heaven.

6 The Spring of life again he rose,

And breathed on us peace ;

A stream of love his bosom flows,

O'erflowing us with grace.

How sweet the blessings of his love,

The taste can only tell ;

All other loves as high above,

As heaven the lowest hell.

7 All other loves are leavened bread,

That vitiate the taste ;

They must to hell be banished,

That so pollute the feast ;

But Elect souls unleavened,
Unleavened their love,
Led by the Spirit of their Head,
The Spirit shall approve.

8 Tho' here we sip a bitter sauce,
'Tis not the sauce of wrath;
But even the testament clause,
Our Saviour did bequeathe;
A wholesome drink of bitter herbs,
To overcome the surfeit,
And drain the humour which disturbs,
'Till we, as He, are perfect.

9 But bitter herbs serve many ends,
Rejoice, O Christian, in them;
Now God and you are perfect friends,
Remember when ye shunn'd him,
How hateful was your slavery,
When serving Satan's cause!
How terrible your misery,
In his devouring paws!

10 Nay, what if you had gone to hell,
And drunk the fiery cup;
The damned only they can tell,
How bitter is its nip;
And must not thou have pledged them,
And drunk the roaring bowl;
If Jesus had not come in time
And draughted off the whole?

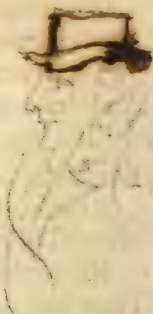
11 For every drop of hell you want,
You have a heaven of love;
He slew the serpent in the saint,
And breath'd the Holy Dove;
He stooped to the lowest hell,
And rais'd you to his throne;

And all to shew he lov'd so well ;
And love for love he won.

CXLIII. *Eat not of it Raw*----- Exod. xii. 9.

THEY had no leave to eat it raw,
Nor mild in water boil'd ;
But after the passover-law,
In fires all fiercely broil'd.
The head, and legs, and purtenance,
According to the Scheme,
Were to be eaten all at once
Of their passover-lamb.

- 2 The lamb behoved to be dress'd,
In manner of the art ;
Because no mercy was express'd
But thro' the suffering heart,
The suffering heart of the Antitype,
Who magnify'd the law ;
In him, behold the mystery deep,
" Ye shall not eat it raw."
- 3 " Nor shall ye boil the lamb," because
No mildness in the death
Of him who bore the scorching blaze,
Of God's avenging wrath ;
Besides, the favour was to flow,
A favour all of peace,
Filling heaven above, and earth below,
With God's sweet-smelling grace.
- 4 Black-roasted therefore in the fire
Of smoking jealousy,
He quencht Jehovah's fiercest ire,
And then to him drew nigh,



An offering pure of perfect peace,
Presenting his own blood;
Thro' him his faints have perfect grace,
With their appeased God.

5' The perfect grace was signify'd
Too by the typic lamb,
His being eaten, legs, and head,
And every part of him;
~~So~~ Jesus dy'd, and Jesus liveth,
And doeth all for them;
And all he taketh, all he giveth,
Is perfect love from him.

CXLIV. *Let nothing of it remain till the morning, &c.*
Exod. xii. 10.

“ **N**O morsellings they were to save,
“ To keep them over night;
“ And whatsoever they might leave,
“ Was burnt at morning-light.”
A notable example this,
To Israel, False, and True;
The True, arriving at their bliss,
As drops of glistering dew
Exhaled by the morning-sun,
When life's dark night is o'er,
They're all into their glory gone,
Trembling on earth no more;
Even all the night they feasted glad,
Upon the coming Sun;
And now, escaped from the shade,
They sparkle on his crown:
The False, unworthy of the Lamb,
Who thought to live by halves,

To feast on him, and feast on shame,
 At morning see themselves
 Heapt faggots on the funeral pile
 Of their own desperate folly;
 The wrath of God descends the while,
 All to consume them wholly;
 It bloweth in a tempest loud,
 And scattereth them thro' hell;
 Behold thou wretch, profane and lewd,
 And cease thou to rebel;
 If thou shall leave, in part, or whole,
 The holy Lamb of God,
 Thou hast no portion for thy soul,
 But wrath's eternal load.

CXLV. *Thus shall ye eat, &c.* Exod. xii. 11--16.

BEHOLD the fashion of the rite ordain'd;
 "With no foul blemish be your practice stain'd."
 The high Jehovah sounds this awful word,
 "Remember thou Jehovah is thy Lord;
 "With girded loins, eat my pass-over-lamb,
 "Lest I consume you in the fiery flame.
 "You are my servants, I redeemed you;
 "With girded loins before me therefore bow;
 "And, ready in my paths of love to run,
 "Be sure to have your sandals girded on.
 "My travelling pilgrims and sojourners ye,
 "As travelling pilgrims and sojourners be;
 "With staff in hand, in act to pass away,
 "Eat hastily, and snatch without delay,
 "Remembering 'tis the Lord's Passover, yea,
 "Lest instantly I sweep you all away.

"My

" My fury now will brook no more the reins,
" This very night shall Egypt bleed in all her veins;
" I'll visit Egypt, sifting thro' and thro',
 " And Egypt's first-born all shall in my wrath expire;
" Both men and cattle shall my judgment know,
 " Yea, gods and all shall perish in mine ire;
" And hardly quench it. Know I am the Lord,
" Obey, and fear, and tremble at my Word;
" For blood shall be a sign between your God and you,
 " The Covenant-blood of my Passover-Lamb;
" Keep always this my covenant in view,
 " That ye may live and never see your shame.
" For when I raise my mighty sword, and smite
" The land of Egypt in the dead of night,
" If I shall see the sign upon your doors,
 " Even this the blood of my appointment shed,
" I'll pass you over when the plague devours,
 " And only Egypt shall be smitten dead.
" Behold, of me, thro' generations all,
" Be this to you a high memorial,
" A feast of God to you for evermore.
" Thy God believe, obey, love, fear, adore."

CXLVI. *I will pass thro' the Land of Egypt, &c.*
Exod. xii. 13---16.

I, Jehovah, this night throughout Egypt will pass,
And lo, my avengings---in fierce floods of vengeance

Shall burn up all Egypt as withered grass,
Their gods, and their cattle, and first-born race;
But the blood shall a sign be between you and God,
Upon all your houses---wherein your repose is;
When I of destruction shall stretch forth my rod,
Lo, I pass over you on the sight of the blood.

- 2 Be this a memorial for ever and ever,
 Of absolute gladness, a feast without sadness,
 To keep in remembrance the Lord's passing over,
 Blood-sprinkled your dwellings when I did discover.
 Amen, even so, to Jehovah Amen,
 We see his Son Jesus----who died to save us,
 The Passover True, the Salvation of men; [reign.
 Thro' the blood of his sprinkling, we triumph and
-

CXLVII. *Thus shall ye eat the Lord's Passover.*
 Exod. xii. 11.

“**T**HUS shall ye eat the paschal lamb.”
 Forth from on high the sentence came;
 An indication absolute,
 To change the fashion certain death,
 Of any precept God hath put;
 Who changeth it must feel the wrath:
 It surely then behoveth us
 Equal to heed God's This and Thus.

- 2 Alas! how many choose the thing,
 Without the fashion of the King;
 They eat, they drink, they plant, they build,
 And all the while they act the child;
 They pray, they praise, they read, they hear,
 Yet nothing from the heart is there.
 Mere Papists!----they have vainly thought,
 That God regardeth the work wrought.
- 3 They never think they once rebel
 Acting without the principle;
 The principle of faith I mean,
 Yet all without is downright sin;
 Thus plows the wicked, sows, and prays,
 Abomination all his ways;

Thus foolish Israel sacrific'd,
 And God their mockeries despis'd;
 4 They did it not at all to him,
 And therefore gloried in their shame;
 All basely from his worship swerving,
 "Go to the gods whom you are serving,"
 Was all the answer they receiv'd,
 Because they had not God believ'd.
 A sad delusion this, indeed!
 So men profess not Spirit-led.

5 Be nothing added, nothing pared,
 If so you would obey the Spirit;
 Else surely you will be debarred
 From the Kingdom, ne'er being near it:
 Nay, saints themselves are only safe
 By remembering of Lot's wife;
 Lot was not sav'd by going out,
 But sav'd by looking not about.

6 The warning was against the fact,
 Notorious fact of looking back;
 The Father and the daughters too
 Had perish'd for the guilty view;
 Let Perez-Uzzah ever preach,
 The Lord on Uzzah made a breach;
 The Lord forbade, pray, this remark,
 A man to touch the tottering ark.

7 God's foolishness a wiser thing,
 Than wisdom of the wisest men;
 Their wisdom is a viper's sting,
 Infix'd in their inmost vein;
 Their wisdom when against him set;
 And death is all the thanks they get;
 Beware to do in any wise,
 What seemeth right in thine own eyes;

8 This were presumption with a witness;
And of presumption where the fitness?
Lo, Korah, Dathan, and Abiram,
For wisdom can you much admire them?
Their incense on the altar blazed,
But highly they the Lord displeased;
Wherefore the earth, with fearful rive
Wide-yawning, swallowed them alive.

9 So Nadab too, and Abihu,
In madness to their censers flew;
They sprinkled on a sweet perfume,
And kindled up a common fire;
But strange and dreadful was their doom,
Jehovah burnt them in his ire;
Remember therefore, you and I,
The Lord our God to sanctify.

10 'Tis not enough to do the thing,
Without the manner of the same;
The absolute eternal King,
Will have the whole to his own name.
Even Moses forfeited his life,
For speaking rash in day of strife;
Witness the streams of Meribah,
And smitten rock against the law.

11 Remember too the Prophet, who,
To Jeroboam down did go,
And prophecy'd the words of truth,
According to Jehovah's mouth;
But turn'd aside upon the road,
And met a lion sent from God;
The lion rent him all in pieces,
To shew that God respects not faces.

12 Nay, tho' he were the signet seal,
The signet-seal of God's own finger,

The person who shall dare rebel,
 God will repute the same a sinner,
 And cast him from his glory down,
 And trample him as basest dung.
 Except you shall repent and turn,
 In vengeful flames of wrath you burn.

- 13 But would you then the crown inherit,
 Be sure to hear and keep the Spirit,
 The soul and secret of your strength;
 Else, Sampson-like, you'll mourn at length.
 Remember still Delilah's guile,
 Whether she fawn, or tease, or smile;
 You'll be consumed at the last,
 Except you hold the Spirit fast;

- 14 I mean the Spirit of your God,
 To hold the way as he hath show'd;
 For tho' you run with all your might,
 You are not crown'd save running right;
 No, no, there is no prize at all,
 For those who run at their own will;
 And tho' you should a martyr fall,
 If not for God, yourself you kill.

- 15 For should you fight, fight all your days,
 Fight with your utmost power and skill,
 You go asham'd without the bays,
 Save fighting by your Prince's will.
 And should you plow another's croft,
 And then go home to your own Lord,
 And ask the wage for which you wrought,
 What answer, pray, would he afford?

- 17 "Go, go, my friend, to that same field,
 "And reap, I say, where you've been sowing,
 "Believe me, I'll no harvest yield,
 "For nothing given nothing owing."

So, think not you the Lord to fleece,
 For keeping of the devil's flock;
 Who love, and serve, and hug the flesh,
 You're all the devil's proper stock.

18 Will God alone by you be mocked?
 And can you serve both God and Mammon?
 Beware, if once his wrath's provoked,
 He'll damn you down with cursed Haman.
 Be not deceiv'd, who feed the flesh,
 Ye dip your sop in Satan's dish;
 And Satan enters with the sop,
 He is your lord, your god, and pope.

19 But God will damn ye both together,
 Yea, turn ye hither, turn ye whither,
 Believe it, man, save thy intent,
 In matter, manner, both be bent
 Towards thy God, and him alone,
 Thou art the devil's first-born son;
 You live, you move to his desire;
 You live, you move towards his fire.

20 Turn ye, turn ye, ere ye die,
 O turn ye yet, and Jesus spy;
 Behold, behold ye God's own Lamb,
 Who took away the sin and shame;
 Obey the Spirit, and adore;
 Behold, and live for evermore,
 Thro' him who dy'd upon the Cross;
 Remembering always This and Thus.

CXLVIII. *If we, or an Angel from Heaven preach any other Gospel unto you than that which we (the Apostles) have preached unto you, let him be Accursed;---and again, let him be Accursed.* Gal. i. 8.

ACCURS'D be the doctrine! accurs'd be the sorrow!
 Accurs'd be to-day; and accurs'd be to-morrow;
 The doctrine which leads us away from our God,
 And plunges us headlong to Satan's abode!
 From Satan's abode, and by Satan it rose,
 By Satan it reigns, and with Satan it goes;
 The doctrine supposing our nature is good;
 The doctrine which vilifies Jesus his blood;
 The doctrine which blows upon natural powers,
 From dead fallen blooms to bring sweet-scented flowers;
 The doctrine which teaches you something to do,
 That God's righteousness may be given to you.
 The answer it should be, "Believe in the Lord:"
 But this is an answer they cannot afford; [Spirit;
 Yes, they give you the words, but they keep up the
 Tho' Christ get the name, yet they lick up the merit;
 They give with the one hand, and take with the other;
 They bring forth the child, but they quickly do smother.
 They'll tell you, the work it is finished now,
 Then give you advices the same how to do;
 They'll tell you that Jesus the law hath fulfilled;
 But why should your consciences thereby be stilled,
 Except you have turned the scales in your favours,
 By dint of your morally serious endeavours?
 They speak of the peace in his Testament-blood;
 Then kindly directing, bid you make it good.
 They give you their rules for an interest secure;
 Which if you shall follow, your interest is sure.
 They give you receipts how to make a conversion!
 And what is all this but to hell a diversion?

They

They write on their methods, "This is a probatum."
 As if you anointed a corse with pomatum;
 Pomatum will never enliven a corse;
 Nor enliven a soul, all their reasoning force.
 Is peace in the blood of the pure Lamb of God,
 The peace is your own, if the thing's understood.
 If righteousness in the word is received,
 The righteousness is your own, if believed.
 If the gospel to them that are lost be concealed,
 Then to them that are sav'd it is only revealed;
 And if 'tis revealed, what want you now more?
 You love, you obey, you rejoice, you adore.
 Pray, how came the sin and the death unto you?
 From Adam the sin and the death to you flew;
 Conceived in sinning, you live all in sorrow;
 Your life, sin, and death, from another you borrow.
 Have death now and sin overflowed a little?
 And may not their fury God's righteousness settle?
 That where sin and death all abounded in rage,
 Grace reigning thro' Justice might fully assuage;
 Yea, fully asswaging, might fully destroy,
 And in their room bring overflowings of joy.
 By sin not our own, but imputed, we dy'd;
 And why not by righteousness so justify'd?
 Is God on damnation so eagerly bent,
 That into the world he all of us sent
 Conceived in sin, to be led of the devil,
 Abhorring of good, and all cleaving to evil,
 And yet not as easily bring us to peace
 And innocence by his own righteousness?
 Pray, what was our action when we were conceiv'd?
 Pray, what is our action when we have believ'd?
 O where is your acting the light when you see?
 And where when the gospel appeareth to thee?

Behold

Behold how the sun all so gloriously streams,
Enlightening all eyes, where they are, with his beams;
Even so, the glad tidings of peace and great joy,
Belong to all those who have eyes to enjoy-----
But a parcel of quacking bewildered fools,
Would give you prescriptions for murdering your souls.
Did thus the Apostles, who followed the Lamb,
When on them from heaven the Holy Ghost came?
They founded all loudly, "That death was in sin;
"That all men by nature were children of wrath;
"That as we were born, so we lived therein;
"No man by his doing could escape from the death;
"But now there is preached to you free remission,
"From all the law-cursings a total dismissal;
"Thro' Jesus proclaimed, proclaimed to all;
"On all who believe them, those blessings do fall;
"On all who believe the report made of Jesus,
"That he is the end of the law for to save us."
All that were ordained to life they believed;
The Lord added daily who were to be saved.
They who understood, cry'd, not "What shall we do?
"What do to be saved? but, what shall we now,
"Now that we are saved, accepted, and blessed,
"Now do thro' the Spirit, of him being possessed?
"How shall we for him all our members employ,
"Until we receive all the promised joy?"
Did not the Apostles all walk in this way?
Consult their Epistles and hear what they say;
"Faith cometh by hearing, by hearing his Word:"
And this is the way of our Shepherd the Lord.
By what is believed, and not by our doing,
We live; but if otherwise, doomed to ruin:
Thus Abraham believed, he lived by faith;
And that we might follow, he left us a path.

Abraham all righteous and justify'd stood;
 But how was he justify'd?----by the Lamb's blood;
 And was that an act, or a doing of his?
 Ah me! how absurd a delusion it is!
 The Lord Jesus came the redemption to finish,
 And not to direct us the law to diminish;
 High thundering, the law says, "All do, or be damn'd;"
 The gospel, "Believe, and be never ashamed."
 O were all solicitous gospel to preach!
 O Lord, we offend all, the mark do thou reach:
 O send forth thy Spirit, thy Spirit is good;
 And be thy good Word by us all understood.

CXLIX. *O Foolish----who hath bewitched you, that ye should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you? Gal. iii. 1.*

CAN you, my friends, behold the fools,
 And not be moved in your souls?
 For see how deep their folly draws,
 Removing God's eternal laws,
 And substituting in their part,
 The dreams of a bewitched heart.
 One's indignation scarce refrains
 From giving laughter flowing reins,
 If folly were a subject meet
 Thereat to laugh, and shew your wit;
 Such folly as is found in fools,
 Who call on God, and damn their souls;
 I do not mean the swearing rabble,
 But those who seek to God's own table,
 And there do sit with dismal face,
 And eat his bread without his grace.

They're

They're ever harping on this string,
 " O who will me to Jesus bring ?
 " O who will give me to receive ?
 " Which is" (say they) " more than believe *.
 " What shall I do, they cry aloud,
 " That I may have my peace with God ?"
 They seem as humble, really proud,
 Seeming to stoop beneath the load,
 The load of deep humility,
 And sensibility of sin ;
 And so they cry full mournfully,
 " O how shall I be cleansed clean ?"
 The gospel cries in every page,
 The blood of Jesus will assuage
 The fiercest tumult of the soul,
 And hush it as the smoothest pool.
 " But what is that," they cry, " to me ?
 " My soul is still a raging sea !"
 Well, whereabouts is all thy raging ?
 Against thy God thou art engaging ;
 He ne'er ordain'd a man to live
 By what he does, but to believe.
 Dost thou believe, and yet complain,
 The death of Jesus was in vain ?
 In vain to thee ? it cannot be,
 If thou the death of Jesus see ;
 In seeing it thou art releas'd,
 The death wherewith God is well-pleas'd.

F f 2

When

* But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his Name, John i. 12. Hence observe, that *receiving* is explained by *believing*, and not *believing* by *receiving*—Seeing I know nothing of Christ but by the testimony concerning him, how is it possible to receive him otherways than by believing that testimony ?

When Jesus under death did bend,
He then became the Law's full end,
The Law's full end for righteousness,
To quiet his people's consciences;
They who believe, his people are,
They rest dismissed from the war.
"But what," you say, "do they believe?"
Even that which holy Scriptures give.
"And what have holy Scriptures given?"
That Jesus Christ came down from heaven,
That all the elect trusting to it,
Might have eternal life, and know it.
"How shall I my election know?
How know ye that the light is so?"
"I see the light, and all about it."
If so the truth, you cannot doubt it.
"I walk moreover in the light."
And in the truth, if known aright.
"If so, the truth is very cheap!"
"We spring to heaven at a leap!"
But hark ye, friend, a word or two,
How came ye life itself to know?
This present life of sin and death,
Under the curse, under the wrath?
"I live, and I can say no more,
"And so I live from hour to hour."
Now wherein did your act consist
When you with natural life were blest?
"To tell the truth, I cannot say;
"My time was come---I could not stay."
But did you use your keen endeavours,
To make one more among the livers?
"I can't pretend to even that,
"Nor knew I how, nor what was what."

And yet you sprung to misery,
In hour of your nativity;
A child of sin, a child of wrath,
Doom'd by your birth to endless death.
You sinn'd in Adam, and why not,
Since you by Adam got the blot,
May not the sin and death together
Go out by Jesus Christ for ever?
You entered on the sin and death,
When you received first your breath;
And why not enter on the life,
And righteousness by pure belief?
"Well, pure belief's an easy way!
"No more about it then, I say,
"We merrily may laugh and sing,
"Since pure belief to heaven will bring!"
Absurdly said! thou silly fool,
Thou stabb'st thy soul by idle droll;
Upon thee from thy mother's womb,
What scenes of sorrow to thy tomb!
What weepings, wailings, pangs, and throws,
And endless trains of endless woes!
One tide a moment may be gone,
But, lo, another flows anon;
These are the taxes of your life,
And so you live and die in strife;
And yet you struggled not for being,
It came upon you as a fleeing
Bird, alighting from the wing;
And afterwards you weep or sing;
The consequences of your living,
And not the cause of your receiving;
Even so upon the first belief,
Comes all the joy, or all the grief,

All the grief and all the joy,
That the sons of God employ,
Their exercises by the way,
Even until their dying day,
Their hopes, their fears, their tears, and prayers,
Their wrestlings, alms-givings, and praise,
Their doings, sufferings, total sum,
Until their sure redemption come.
Thus, every mother has her pains,
Her cramps, her qualms, and aching veins,
Her fears, anxieties, and smarts,
Which pierce her heart like pointed darts;
But was't by these she first conceived?
Conceiving first, she these perceived;
At length, her hour approaching on,
They die with her parturient groan;
Even so the Christian's labour ends,
When midwife Death before him bends,
And gives him joy of his spirit,
His Father's kingdom to inherit,
Delivered living, safe, and sound,
A child of God, with glory crown'd;
The sorrow all is past away,
And angels sing the natal day.----
But for a counter-part to this,
A counter-part to heavenly bliss,
Ephraim-like, the foolish sons,
In gate of life do crush their bones;
They call their natural powers the grace,
The power of God, and seek their face,
Expecting still from them relief,
Till death steal on them as a thief;
But like a foolish graceless heir,
Entering on his estate so fair,

He eats, and drinks, and whores away,
And rants, and sings at every play,
He dreams his fums will ne'er be done,
Till person, purse, and all are run;
"All's vanity!" I heard him cry,
And then expir'd he with a sigh-----
So they, amused for a-while,
By serpentine deceit and guile,
May glory in their form and cant,
And think they have the thing they want;
As squirrels with their squirrel-bells,
Clatter on their chiming shells,
Hoping still to climb the wheel,
Round and round it as they reel;
Down they fall, repulsed still,
So to-day, and ever will.
Or have you seen, with heavy pace,
Waggons moving on their ways;
The jaded creatures too have bells,
Jingling with the jogging wheels;
Amus'd with their continual play,
The hackneys drag their load away;
Drag away their life and load,
Till down they sink upon the sod,
Of all devouring dogs the prey,
A filthy carrion by the way.---
I'm sorry to apply this scene
To any of the sons of men;
More sorry still to let it pass,
Till all their flesh be turn'd to grass;
Nay too, their souls consum'd and lost,
As they must find it to their cost,
Who always gnaw upon the shell,
And never break into the kernel,

232 *If God be for us, who can be against us?*

Feeding still on leavened meal,

Stolen out of nature's garnel;

Though holy call'd, it makes no odds,

As Pagans call'd their devil's gods.

But One is only to the saints,

One God, one Lord, one faith, one hope;

One God supplieth all their wants;

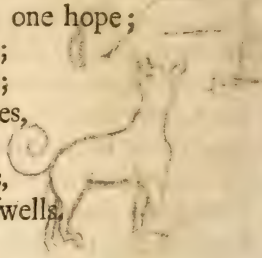
They drink of his salvation-cup;

With faith and love, as the Apostles,

Embracing all of God's disposals:

In God and love their spirit dwells,

And all with heaven their bosom swells.



CL. *If God be for us, who can be against us?*

Rom. viii. 31---35.

LO, God hath us ordain'd to know his love,
Because his own good pleasure did him move;
Now, who can counter-act his sovereign will?

Or his eternal purpose disannul?

On his own Son he poured out his wrath,

For us he gave him freely to the death,

For us, strong principalities he trampled on,

For us, in triumph now he reigns upon the throne.

His Holy Spirit breathes on us with power,

And makes our souls like pleasant fields to flower;

Well-watered with his consolations sweet,

We flourish, and for paradise grow meet.

Now then, if God do stand upon our side,

Who can endure against us to abide?

'Tis God who justifies and makes us free;

By whom, by whom shall we condemned be?

'Tis Christ who dy'd, yea, rose again, and reigns,

Who all the power in heaven and earth sustains.

Against

Against us who shall dare maintain a cause,
Must fight with God, and abrogate his laws?
Must rise to heaven and overthrow his throne,
Ungod the Godhead, and unson the Son.
But, wrapt in his Almighty power, he'll laugh,
And blow them all away to hell like chaff;
As whirlwinds in a tempest thro' the air,
See, see, they fly confounded here and there;
But lo, his wing'd ambassadors of love he sends,
And bids them camp around his chosen friends;
By millions issuing, see them from on high,
In swift divisions sweep along the sky;
They, to fulfil his pleasure, eager come,
And wait to guard his elect children home;
In flaming chariots round us, lo, they burn;
And who can these his armies overturn?
What though creation then around us roar and rage,
And floods of men, and fiends, with mountain-waves
engage;
Th' Almighty Lord of hosts, rejoicing on our side,
Will dash them down, confounding their malicious pride.
Nothing in life, we know, can us annoy,
Nor can the power of death our life destroy.
Our life lies safe, being hid in God with Christ;
In him who death unstring'd, is our eternal rest.
Our adversary, let him now come near;
Boldly before our Judge we shall appear.
Our Advocate is Judge! attune your voice, and sing;
Our Advocate, our King, will our redemption bring!
Come, shine, O Lord, in all thy glory forth,
And bring thy sons from East, and West, and South,
and North,
To shine with thee, in all the fulness of thy love,
From whence no power that is shall ever us remove.

CLI. *In the midst of the Sea, tossed with Waves, &c.*
Mat. xiv. 24.

THE floods of temptation down-carried my soul,
A wreck on the stream, a wreck on the stream;
So vessels of mercy, I see, they may roll,
O'erwhelmed with shame, o'erwhelmed with shame.

2 Yea, rolling and sinking, they possibly may
Be found now and then, be found now and then;
But if they be vessels of mercy, I say,
They'll get up again, they'll get up again.

3 Of both I have had the experience good,
Believe ye the truth, believe ye the truth;
My Redeemer he blew me safe over the flood,
With the breath of his mouth, with the breath of
his mouth.

4 I cried, "O save me! O save me! I sink!
"I'm lost in the sea! I'm lost in the sea!"
He calmed the storm, and my soul, in a blink,
In mercy to me, in mercy to me.

5 I ride now at anchor, full-fraughted with love,
All gallant and trim, all gallant and trim;
For he is my Admiral ruling above;
All glory to him, all glory to him.

6 By his own commission I'll sail to my haven;
He'll draw me ashore, he'll draw me ashore;
To him be the glory and victory given,
By me evermore, by me evermore.

CLII. *Blessed is the Man that endureth Temptation.*
James i. 12.

CEASE, Temptation, cease thy strife,
And let me live the heavenly life;

Grievous

Grievous thing it is to me,
 Daily to be plagu'd by thee;
 Tossed, moved as the wind,
 Wavereth to and fro my mind,
 Whirled round in folly's wheel,
 Dancing madly in a reel.

- 2 Pour on me th' atoning flood,
 Jesus, of thy streaming blood;
 Wash me as the precious gem,
 Sparkling in thy diadem,
 Thy diadem of beauty fair;
 Thy diadem thy people are;
 Set in circling love they shine,
 Each in brightness all divine.

CLIII. *Is any afflicted, let him pray, is any merry, let him sing Psalms. James v. 13---*

PITY, pity, pity me,
 O my God, to thee I flee;
 Hide thou me thy wings within,
 From the death pursuing sin,
 From the sin, and from the shame,
 From the sorrow, from the blame;
 Have they overflowed apace,
 O restrain them by thy grace.

- 2 Say, as when the surges roar,
 "Cease ye now, and roar no more;
 "Sink ye down in your own sand."
 Lo, they sink at thy command;
 Yea, behold, the death and hell,
 Every thing that did rebel,
 Sleep together in the lake;
 Never shall they more awake.

- 3 Blefs'd be thou, my spring of day,
 Driving every shade away,
 Who, enlightening all my dark,
 Chear'd me up, thy trembling lark ;
 Mount I singing through the air,
 Vanisht all my fear and care,
 Joy now quivering brisk my notes,
 Through thy heavens my music floats.
-

CLIV. -----to depart, and to be with Christ : which
 is far better. Phil. i. 23.

- COME to Jesus, come away,
 Heard I not the Spirit say ?
 Come, and all the sweetness prove,
 Of the Holy Ghost and Love ;
 Come, and dwell for evermore,
 All in raptures burn, adore.
- 2 Come to Jesus, come away,
 Come to Jesus, do not stay ;
 Jesus shed his precious blood,
 'That you might swim in pleasure's flood ;
 Jesus div'd into a sea
 Of the deepest wrath for thee.
- 3 Come to Jesus, come away,
 Virgin-spirit, shun delay ;
 Jesus laid aside his robes,
 'That you might lay aside your sobs ;
 Jesus cloath'd himself with shame,
 'That you might cloath you with his name.
- 4 Come to Jesus, come away,
 This is thy espousal-day ;
 Come away, come to thy home,
 Come away to thy Bridegroom :

To the world bid adieu,
Heaven see within thy view.

- 5 Come to Jesus, come away,
Welcome with thy Lord to stay;
Welcome to thy haven at last,
Now the indignation's past.
Roll, ye billows, roll and roar,
Now my treasure's safe ashore.
-

CLV. Neither is there Salvation in any other:-----
Acts iv. 12.

WHOEVER they be, that do away flee,
O Jesus, from thee, they're finally lost;
Except thou in love shall send from above,
And cause on them move thy own Holy Ghost.

- 2 Wherever he comes, he banishes glooms,
Your withered hopes arraying in blooms;
No prospect so dull, but he to the full,
Will lift up your heart by giving a pull.
- 3 O praise ye my God, for grace to me show'd,
His grace is a debt must ever be ow'd;
I cannot repay; but this is his way,
To give what he gives without yea and nay.
- 4 O swell with his praise, angelical lays,
A subject above mortality's phrase;
Mortality gone, and I at my crown,
I'll sing with the highest that circle the throne.
-

CLVI. But they that wait upon the Lord----- Isa. xl. 31.

THEY who believe the true record,
And patiently wait for the Lord,

- In union with his Spirit live,
 By him they constantly believe.
 King Jesus is their glorious Head,
 His members therefore shall not fade.
 He is the Plant of high renown,
 In glory he doth wear the crown.
- 2 No wearying shall make me to faint,
 No trouble fill me with complaint;
 Jehovah is the strength I need,
 Jehovah is my strength indeed;
 Tho' enemies should me surround,
 And mean to chain me to the ground;
 Yet in his everlasting arms,
 Jehovah holds me free from harms.
- 3 His Spirit in me soaring high,
 By him I'll mount above the sky,
 Like soaring eagles to their nest,
 To God my everlasting rest.
 Lord, hasten thy appearing-day,
 When gloomy shades shall pass away,
 When thou thy saints from dust shall raise,
 All glorious, to thy own name's praise.

CLVII. *By the Grace of God I am what I am.*

1 Cor. xv. 10.

- H**OW I started into being,
 Knew I nothing more than fleeing
 Birds, that skiff upon the wing,
 Where they'll light, and where they'll sing.
- 2 But exalted into life,
 First I knew it by the strife,
 Of my passions hunting pleasure;
 Pleasure was my only treasure.

- 3 While I hung upon the breast,
I fought pleasure in my taste;
Knew not then the thing I fought,
No, nor yet, for all my thought.
- 4 Think I still to catch the shadow;
Every thought is pleasure's widow;
Mourns she in the bridal-night,
O'er her spouse, a weary wight.
- 5 Smote by her own eye he dy'd,
Dy'd before he was enjoy'd:
Thus a basilisk will kill,
With a glance, against her will.
- 6 Who would earthly pleasure wed,
Is happy if she die a maid;
Happy if she overthrow him,
Smitten dead, before she know him.
- 7 What! to marry with a dragon!
Christians marry with a Pagan!
No! let dragons first devour,
Ere I touch such paramour!
- 8 So I boasted, vow'd, and swore,
Fifty thousand times and more;
Fifty thousand times again,
Found my vows and oaths were vain.
- 9 Still I turned to my sin,
Prompted by the fiend within;
Pleasure, pleasure still I sought,
Always disappointment got.
- 10 All the treasurers of sense,
Could not reimburse th' expence;
Tho' he put them to the horn,
Mortal man can gain but scorn.

- 11 Blessed be my Author's hand,
Who my madness did withstand;
Who let me taste, and let me find
Pleasure pestilential wind.
- 12 Heal me, God, in gracious hour,
All thy balm of Gilead pour,
Cleanse me from my filthy stains;
Love almighty ever reigns.
- 13 Day by day, and hour by hour,
Let thy Holy Ghost have power,
O'er my Spirit evermore,
Gracious Father, I implore;
- 14 Fill me with thy joys so pure!
O how pure! and perfect sure!
I shall never thirst again,
For the joys of sinful men.
- 15 Thus on my sweet natal day,
Thou, my God, hast given to pray;
Given me by thy Spirit good,
Lead me on to thy abode.
- 16 Leave me leave me never more,
Till I stand thy throne before;
Sweet communion in thy love,
Let me have where'er I move.
- 17 Move me, thou, by thy decree,
In the faith, where'er I be;
To thy glory all I do,
Let me do, and suffer too.
- 18 Thou hast well provided me,
All my fresh springs are in thee;
I have food and raiment had,
In my God I'll still be glad.

- 19 Hast thou given thy Son for me,
That I might confide in thee?
Shall I then distrust my God,
Who hath given me all he cou'd?
- 20 Join, ye angels, join my song,
Join, creation all, along;
Sing the bounties of our King;
Clap your hands, and ever sing.
-

CLVIII. *What are these that are arrayed in White?*
Rev. vii. 13.

- O** WHO are these whom I espy,
So joyful on mount Zion high?
Lo, these, who once were dead in sin,
And fill'd with darkness all within,
Were quickened by God's Holy Lamb,
Enlightened by his glorious beam;
In grateful songs they now relate,
The trophies of his mercy great.
- 2 O who are these within my view,
In numbers as the drops of dew?
Even these who were all bound in debt,
The Lamb at liberty them set;
His payment, as the law of God,
Was perfect and infinite broad;
So he a Saviour to them prov'd,
To every people whom he lov'd.
- 3 O who are these I see that shine,
Cloath'd as with linnen clean and fine?
These, who thro' sin were crimson-hu'd;
To whom the Lamb his favour shew'd;
Yea, in his blood he wash'd them clean;
No stain, no sin, now on them seen;

They in his glory all appear,
Like as the sun full bright and clear.

- 4 O tell me now from whence they came,
So glorious all before the Lamb?
These, whom he brought from wilderness,
From hunger, thirst, and deep distress;
Yea, from the Leopard's mountains they
Escaped are, from dens of prey;
Now safe on flowery sunny hills,
His love divine them wholly fills:
- 5 O these, O these, I know them well,
And their abode now where they dwell,
Within the paradise of God,
The ransom'd of his precious blood;
Close round the Tree of life they cling;
As birds upon the branches sing;
Now, now, there en'mies hurt no more,
Under the wrath their en'mies roar.
- 6 The Lamb, the King, reigns on the throne,
And they reign with him every one;
No more with thirst and hunger pain'd,
Their cheeks no more with tears distain'd;
Their food the heavenly manna fair,
They drink the living waters clear,
That flow and circle round the throne,
In God, their glory, glorying on.
- 7 Their sorrows all away are past,
Their joys eternally do last,
In God, the God of all their joy,
Whose praise their harps doth still employ.
"High allelujahs to our God,
"To him who wash'd us in his blood,
"And made us priests to God, and kings;"
They sound on all their sounding strings.

- 8 The angels and archangels, who,
 Before the throne adore and bow,
 Join in the anthem all around ;
 The heavens re-echo to the sound ;
 I hear them all with one accord,
 Ascribing to our mighty Lord,
 The kingdom, glory, and the power ;
 Amen, amen, for evermore.
-

CLIX. *Behold, a Sower went forth to Sow.* Mat. xiii. 3.

- O Sowing, sowing, sow my field,
 Still more and more, with seeds of grace ;
 How blest a harvest they shall yield
 To thee, of glory ; me, of peace !
- 2 Let no presumptuous showy glare,
 Rush up along with gaudy bloom,
 Nor angry weeds of dark despair,
 Until the crop come safely home.
- 3 O spare not thou the wintry storms,
 Nor nipping chilness of the frost,
 Which nip the weeds, and nip the worms,
 That prey, expensive, on my cost.
- 4 Let showers, and dews, and suns, succeed,
 Or cold, or hot, or moist, or dry ;
 According to my various need ;
 Thy will be done, my God, I cry.
- 5 When I am bending to the ground,
 And all besilvered o'er my head,
 My fruit to glory then be found,
 To glory that shall never fade.
- 6 Then play thy sickles at my roots,
 And lay my sheaf with joy along,

Thy angel-reapers raising shouts,
At my in-gathering, with a song.

CLX. ----- *Died, and was carried by the Angels into
Abraham's bosom. Luke xvi. 22.*

MIGHTY angels heard I not,
All around their sister sing?
Raising trophies on the spot,
Yonder dancing in a ring?

2 Alleluias' lofty sound,
In the hour when Mary dies,
Kills the sobs and cries around,
Mingling upwards to the skies.

3 O the sad mistake of man,
Never wise before his death!
Death displays Jehovah's plan,
Extricates from sin and wrath.

4 Mary much rejoic'd in God;
In him now rejoiceth more,
Since he kind compassion show'd,
Towing her to glory's shore.

5 Raging seas harass'd a-while,
Ere the vessel of his love
Saw her Sun of glory smile;
Shines she now with him above.

6 Jordan made a dreadful shew,
Overflowing far and wide;
(Happy Israel!) back she flew,
New-forsaken of her tide.

7 Furl'd out, their banners smile,
Unrestrained, in the wind,
Lately where the crocodile
Eager ravenn'd to his mind.

- 8 Ran ye to your promis'd land,
 Then, ye well-beloved race;
 (O glorious type!) at God's command,
 Now, we run thro' death to peace.
-

CLXI. *They ground the Manna in Mills, and made Cakes of it. Numb. xi. 8. We being many are One Bread. 1 Cor. x. 17.*

- L**IKE the wheel of water-mill,
 Yielding to the water's will,
 Round, and round, and round it wheels,
 As the gushing weight it feels;
- 2 So obedient be my soul,
 To the Holy Ghost's control,
 Ever moving by his will,
 Never, never standing still.
- 3 Let thy grinding millstones bring
 To subjection every thing;
 Grind away my rough and harsh;
 Grind my flesh, though bones should crash.
- 4 Grind me o'er, and o'er, and o'er,
 Till I fall thy finest flower:
 Lay me down a mellowy heap,
 Make me thro' thy bolters sweep.
- 5 Sift me, sift me, sift me well,
 Sift me to approven meal,
 Give my dust unto the wind,
 Leaving all the pure behind.
- 6 Stow me up in thy own vessel,
 That no thief thy store embezzle.
 Make me, thou, and make with speed,
 Pleasant, pure, unleavened bread.

- 7 A sweet consecrated cake,
 Make me, thou, for Jesus' sake;
 That I be not like Ephraim,
 O forbid, thou great I AM!
- 8 Ephraim was but singly turn'd,
 Ephraim therefore doubly mourn'd.
 Lest I burn me in the oven,
 Draw me soon, O God, to heaven.
-

CLXII. *Know ye not that your Bodies are the Members of Christ?* 1 Cor. vi. 15. to the end.

- K**ING Jesus' spouse, remember still,
 That you are not your own;
 No fleshly lusts must you fulfil,
 Since you the Lord have known.
- 2 To slavery you yourselves had sold,
 For vanity and nought;
 Not all the stores of earthly gold,
 Could have you free'd and bought.
- 3 But lo, you highly were esteem'd,
 When you were low and vile;
 Behold the blood which you redeem'd,
 And free'd you from exile.
- 4 Your Lord fulfill'd his Father's will,
 For you, whom he hath lov'd;
 O do you glorify him still,
 His servants well approv'd.
- 5 With vanities in any case,
 How can you grudge to part?
 When lo, to purchase you from these,
 Blood stream'd from Jesus' heart.

- 6 For soul and body bought by Christ,
To him you're wholly due;
Your Lord, your glory, in your breast,
Don't ye to idols bow.
- 7 Be holiness to me, your Lord,
In thought, in word, in deed;
Giving good ear to my record,
Who am your living Head.
- 8 O may thy Spirit and thy Word
Us fill, for we are thine;
That we, thy temples, may, O Lord,
In holy beauties shine.
- 9 Our spirits pant, hence to remove,
Still to be more solemn,
To join thy citizens above,
In New Jerusalem.
- 10 Lo thou, the Lamb, in midst of them,
The glorious Lord dost reign;
All glory to thy holy name,
For thou for us wast slain.
- 11 Thou art indeed our Lord and King,
Our Advocate and Head;
From slavery base thou didst us bring,
And raise us up when dead.
- 12 Our bodies are thy members, lo,
Thy Spirit is the soul;
From him let all our motions flow;
Let him possess us whole.
- 13 Our spirits join'd in union sweet,
O Lord, are one with thine;
In burning raptures let them meet,
Till ours grow all divine.

CLXIII. *We have this Treasure in Earthen Vessels.*

2 Cor. iv. 7.

- T**HY Word, O Lord's my treasure,
 O send it in full measure,
 Into my heart with pleasure,
 And cause it to abide;
 While it is there abiding,
 My foot is free from sliding,
 My conscience free from chiding,
 My God is on my side.
- 2 O never, never leave me,
 For Satan fain would have me,
 And speciously deceive me,
 With words of subtile guile;
 But thro' thy Word and favour,
 My glory, and my Saviour,
 Direct thou my behaviour,
 And on my spirit smile.
- 3 While thou art on me smiling,
 Tho' Satan be beguiling,
 And horribly reviling,
 He cannot move my mind.
 Thy Spirit move me wholly,
 And purge away my folly;
 Thy Spirit's wise and holy,
 Thy Spirit's good and kind.
- 4 Thy Spirit is my portion,
 Thy holy Word enforcing,
 Still causing me abhor sin;
 Thy Spirit is my praise.
 Thy Spirit I delight in,
 Thy perfect love inditing,

- And forwardly inciting
 My spirit in thy ways.
- 5 My spirit, don't rebel, now;
 But every lust repel thou,
 And never more to hell bow;
 Thy God possessing thee;
 Since he is in thee dwelling,
 Let every motion swelling,
 And fleshly thought rebelling,
 Before his presence flee.
- 6 But thus tho' I resolve it,
 And in my mind revolve it,
 On God I must devolve it;
 The work cannot be mine;
 Then, God, conduct my motions,
 My Spirit, and my notions,
 My practice, and devotions;
 For all the power is thine.
-

CLXIV. *Changed into the same Image from Glory to Glory.* 2 Cor. iii. 18.

- SINCE God his glory hath displayed,
 And thou, my soul, hast now surveyed,
 'Tis meet for thee to pass from talking,
 And to betake thyself to walking;
 According as he hath declared,
 The way wherein his love is shared.
 If thou be fervent found, and humble,
 He will not suffer thee to stumble;
- 2 Then like a pilgrim going to Zion,
 His holy beauties keep thine eye on;
 Abstaining still from fleshly-pleasures,
 That so thou mayest possess his treasures,

His treasures of celestial blessings;
 How high above thy highest wishings!
 For none of him shall be approved,
 Save those who by his love are moved.

- 3 But they shall sing with his redeemed,
 Of whom his love is much esteemed;
 The mutual loves between them glowing
 From him do flow, to him re-flowing;
 His love their Spirit all pervadeth,
 And they obey as love persuadeth.
 His love's the element they live in,
 The very heaven of their heaven.
- 4 Thy God, my soul, is in the present;
 How sweet his love! how sweet! and pleasant!
 O do not thou reject his motions;
 But cleave to him with warm devotions.
 Thy God, on thee superincumbent,
 Deserves that thou should be for him bent.
 Lo, he effecteth all he pleaseth;
 And to himself me all compresseth.
-

CLXV. *They that are Whole need not a Physician, but they that are sick. Mat. ix. 12.*

YE fools, and slow of heart to know,
 O when will you be wise?
 And chearfully with God comply,
 Leaving pernicious lies?

- 2 Do you suppose, that you are those,
 Who are without your sin?
 And therefore blame God's Holy Lamb
 For eating with th' unclean?

3 They

- 3 They who be found without a wound,
Physician need they none;
But only those who have their woes,
Do need the help of one.
- 4 I came not here to interfere
With any that are good;
You're sinners all! sinners I call;
And turn them to their God.
-

CLXVI. *Come to me, all ye that labour.* Mat. xi. 28----

- COME all to me, behold, and see,
I make you welcome all,
Who sad and heavy laden be,
Under your woful fall.
- 2 I hear your groans, and weary moans,
Scrambling about the grave;
Scrambling for life with hopeless strife,
Which there you cannot have.
- 3 Your eager lust, among the dust,
Will never find its fill;
But if you list among the just,
To shine on Zion-hill;
- 4 To me give ear, and live, who hear,
Believe, and saved be;
For lo, I swear, you need not fear,
You shall have rest in me.
- 5 Take you my yoke upon your neck,
And meekly learn of me;
For I am lowly, kind, and meek:
From gall my heart is free.
- 6 Come therefore roll on me your soul,
And rest you in my love;

My yoke is ease, my burdens please;
I'm gentle as a dove.

CLXVII. *Who is among you that feareth the Lord, &c.*
Isa. l. 10, 11.

LET all the people stand around;
Jehovah calls you man by man,
Among you all who is there found
Obedient to my holy One?
Who knows, and loves, and fears his God,
Sees him his guide and nothing more,
His God will shew him his abode;
Tho' all the powers of darkness roar.

2 The dangers threatening in his way,
Shall pass away like shades of night;
For God will send the joyful day,
And change his darkness into light.
Trust therefore, in Jehovah trust;
Jehovah cannot make a lie;
Jehovah's Faithful, True, and Just;
To save his servants ever nigh.

3 Behold, all ye that kindle up
Your fires, impatient of the Lord,
Because you have no faith nor hope,
To wait for his enlightening word,
Walk in the light of your own fire,
And let the sparks about you fly;
But this from me shall be your hire,
On sorrow's bed you down shall ly.

CLXVIII. *Now David said-----so shall I escape-----*
1 Sam. xxvii. 1.

NOW David said within his heart,
One day I perish shall,

- If I remain in any part
Of Israel at all.
- 2 For Saul hath made a bloody vow,
To hunt the hill and dale;
And drive my soul with sword and bow,
Down to the gates of hell.
- 3 And how can I lift up my sword,
To 'fend me, or assault,
Against th' anointed of the Lord,
To do a grievous fault;
- 4 Then let me flee into the land,
(No other way remains,)
Of the uncircumcised band,
Till God my cause revenge.
- 5 So shall I shun the hand of Saul,
Being guiltless of his blood;
Till his own lot upon him fall,
Sent by the hand of God.
- 6 Thus, David, mighty prince of old,
Upon his God rely'd;
By his example be thou bold,
And in thy God confide.
-

CLXIX. *Behold thy Mother.* Mark iii. 32.

THY mother, and thy brethren, see,
O Jesus, want to speak with thee.
My mother, and my brethren, who,
O who are these? I want to know;
Behold, my disciples around,
In whom my word hath access found;
You, I acknowledge for my brother,
And greet you well, sister, and mother.

- 2 For whosoever shall fulfil,
 What is my heavenly Father's will,
 The same a brother is to me;
 I glory in the near degree;
 Yea, mother, sister, all in one,
 To reign with me upon my throne;
 Kindred I claim in all degrees,
 With those who do my Father please.
-

CLXX. *All these things against me. Gen. xlii. 36.*

O WAST thou not deceived much,
 Jacob? when thou believedst such
 Were thy distresses round about,
 That every sorrow found thee out;
 And was against thee raving set,
 That thou might be engaging it;
 And made thee cry, "They're all, they're all
 Against me set for my downfall!"

- 2 Didst thou continue the same tune,
 When thou had seen that all was done
 According to the wise decree;
 For thy own life, and those with thee?
 Yea, these were links in that same chain,
 That brought redemption unto men;
 As thou hast owned in thy song
 "O thy salvation, Lord, how long!"

- 3 Beware then, Christian, to pretend,
 If thou salvation would defend,
 That Jacob was a pattern, then,
 For thee to join, and say Amen;
 What! imitate the fleshly part!
 And call the same a holy heart!
 Away, away, you might as soon
 Go make a lie, as he had done!

CLXXI. *The Word of God is quick and powerful.*

Heb. iv. 12.

- T**HY Word most powerful is, O Lord,
No strength can it withstand;
And sharp as any piercing sword,
Being wielded by thy hand.
- 2 The thoughts that in my heart ly hid,
From all the world abroad,
To view thereby are opened wide,
Keenly discern'd of God,
- 3 All creatures manifested ly,
O God, unto thy view,
Naked and bare before thine eye,
With whom we have to do.
- 4 'Twas thy incarnate Word, O God,
Thy Word to us did give,
Which many published abroad,
That we in him may live.
- 5 'Tis by thy Spirit in thy Word,
O Christ, we hope in thee,
That thou wilt strength and joy afford;
And make our sorrows flee.
- 6 So we'll before thy presence come.
With humble confidence;
While sown in us, thy Word shall bloom,
To fair obedience.

CLXXII. *O Lord, I will praise thee.* Isaiah xii. chapter.

NOW is the day of gospel-grace,
Sing praises to the God of peace;
Altho' thou angry wast with me,
Thine anger turn'd away I see.

- My comfort, lo, is in thy Word,
Beholding thy salvation, Lord,
I'll therefore firmly trust in thee,
And never more will fearful be.
- 2 My strength is in Jehovah strong,
Jehovah now is all my song.
Hosanna to Jehovah's name;
Hosanna heaven and earth proclaim.
With joy and peace therefore ye shall
Draw water from this living well,
While ye exalt your praise, and fall
Lowly to him, O Israel.
- 3 Declare abroad his doings, then,
His mercies to the sons of men,
'Till all the skies re-echo round
His mercies to their outmost bound.
Shout loud, O ye in Zion that dwell,
Cry, "Great's the God of Israel.
"Thy Holy One behold, and see,
"Immanuel dwells in midst of thee."

CLXXIII. *Behold the King-----* Isaiah xxxii. 1--5.

- B**EHOLD the King, ye nations sing,
Shall reign in righteousness,
Whose princes shall, around him all,
Govern with uprightness.
- 2 This Holy One, this Corner-stone,
This Man of God's right-hand,
When winds shall blow tempests below,
An hiding-place shall stand;
- 3 Amidst the rains, which scourge the plains,
A tower of safe retreat;

A covert from the raging storm,
When angry blasts do beat.

4 As water-streams in thirsty climes,
Where panting pilgrims ly,
Because they find no fountain kind,
Their scorchings to supply;

5 But if they spy a river nigh,
Their soul returns again;
Their sorrows they now fling away,
And run to drink amain:

6 So, even so, behold him, lo,
A stream for thirsty soul;
Your drought to cool, drink to the full,
And drink without control.

7 If weariness should much oppress,
Beneath the sultry sun,
Lift up, and look, behold a rock,
Beneath the same to run.

8 His shadow fills, from hills to hills,
The vales of weariness;
His stretching wings he round you brings,
And makes you dwell in peace.

9 Whose eyes were dim, on seeing him,
No more shall dimness know;
And lo, the ear of those who hear
Shall keener, keener grow.

10 Knowledge shall flash upon the rash;
And men of stammering heart,
And stammering speech, shall wisdom teach;
And fools become alert.

CLXXIV. *Christ is the End of the Law for Righteousness.*

Rom. x. 4.

THE power, and the glory, dominion, and praise,
Ascribe ye to Jesus, the King;
Salvation, and blessing, in loftiest lays,
With high alleluias, sing.

2 Tho' shining in glory, in substance, and power,
The same with the Father and one,
The form of his Godhead he cast a vail o'er,
And humbled himself to a man.

3 He thought it no robbery to be equal with God,
God eternally blessed o'er all;
Nor thought it too low, to assume flesh and blood;
In the form of a servant to fall.

4 He opened his mouth and explained the law,
Impartially shewing the truth;
From falsehood and ruin that we may withdraw.
And cleave to the words of his mouth.

5 The law in the spirit thereof he fulfilled,
Fulfilled it in his own blood;
That our guilty blood might escape being spilled,
And be dear in the sight of our God.

6 Now having acceptance thro' what we believe,
Being led by his Spirit of love,
His kingdom of promise we surely shall have;
For therefore he reigneth above.

CLXXV. *The Work of Righteousness Peace, and the Effect Quietness and Assurance for ever.* Isaiah. xxxii. 17.

THE Righteousness ordain'd of God,
Was wrought by Christ the Lord;
This work he finish'd in his blood;
Declares he in his Word.

- 2 This Righteousness by faith who know,
Are saved from their sin;
Because the will of God is so;
Great peace they have within.
- 3 Lo, Righteousness with peace abound,
And flow to us abroad,
As rivers from the mountains round,
The city of our God.
- 4 No foe shall spoil our dwelling place,
Our habitations sure;
Since everlasting love and grace,
Our refuge do endure.
- 5 Because the mighty Lord of power,
On Zion-hill doth dwell;
Her citizens are kept secure,
From power of death or hell.
- 6 O what a safety this is found,
For heirs of death and hell!
We might by justice have been bound,
Under fierce wrath to wail.
- 7 But God his sovereign love so free,
On us hath poured down,
According to his wise decree,
In his beloved Son.
- 8 Now may thy Holy Spirit, Lord,
Direct our motions all,
According to thy faithful Word;
And we shall never fall.
- 9 Establish'd in thy righteousness,
By faith, our God, we cry,
For full and perfect blessedness,
Within thy house on high;

- 10 Where sin, and death no more annoy
 Upon thy holy hill;
 But overflowing love and joy,
 The dwellers there do fill.

CLXXVI. *The Well was called Beer-lahai-roi.*
 Gen. xvi. 14.

- B**EE^P_{FC} lahai-roi's my fountain!
 T^E_{FC} living God see-eth me here!
 Tho' now at the foot of the mountain,
 On the top I shall quickly appear!
- 2 A moment, till he please to call me,
 And then I am with him anon;
 What is it that needeth apall me?
 Being to dwell with Jehovah so soon.
- 3 Tho' irons and shackles should squeeze me,
 Need I be oblig'd to look brown?
 Since Jehovah, the living God, fees me;
 And is fitting my head for my crown.
- 4 Tho' banish'd, like John, to an island,
 Where never a one were beside,
 Jehovah would see his exile, and,
 Jehovah would with me abide.
- 5 I lately was found in a desert,
 Like a chicken forlook of the wing;
 Jehovah perceiving my hazard,
 His mantle about me did fling;
- 6 My spirit was thirsty and scorched,
 Being stung with the serpents were there;
 When the power of Jehovah approached,
 I forgot them that ever they were.
- 7 He filled me full of his glory,
 And quite overwhelmed me then;

What tho' you gain the World, if you lose your Soul. 261

I'll adore him while green, and when hoary !

Adore him, ye children of men.

8 His Spirit's a fountain of rapture,
Still springing and flowing thro' mine ;
The more that I drink I'm the apter
To drink of his Spirit divine.

9 The choicest of wines are but wormwood,
Compar'd to this heavenly joy,
Which Jehovah to me hath confirmed ;
Come drink, all ye saints, to my foy,

10 I am going to death's narrow wicket,
At the end of this valley of tears ;
Where Jehovah himself will up-break it,
And there put an end to my fears.

CLXXVII. *What is a Man profited-----*Mat. xvi. 26.

IN all the pride of earthly glory,
What, my soul, tho' you should shine ;
Tho' all the world should ly before ye,
And you could call its kingdoms thine ;

2 Pray, tell me, what you would make of it,
If so you were to lose yourself ?
Would not the loss consume the profit,
Of ten thousand worlds' pelf ?

3 What mighty ransom would you offer,
To redeem the precious jewel ?
Or hidden treasure, in what coffer,
Would countervail your loss so cruel ?

4 O then, my soul, beware of straying,
From the pure and blessed path ;
Each step aside is the betraying,
Of yourself to loss and death.

- 5 Take heed, lest Satan, foul deceiver!
 Cheat you with a specious lie;
 And make yourself the poor receiver
 Of a bribe, that you may die.
- 6 But commit your way to Jesus,
 Lean not to your own device;
 For Jesus gave his blood to save us;
 God accepted of the price.
- 7 What man soever him denieth,
 Jesus him denyeth again;
 But who's the man to him complieth?
 Jesus doth by him remain.
- 8 Yea, whosoever for the present,
 Resists to death, in godly strife,
 Shall be receiv'd into the pleasant
 Fields of everlasting life.
- 9 Behold, he cometh in the clouds of
 Heaven, to give a just reward,
 To desperate atheists, who at God scoff,
 And his precepts disregard.
- 10 But run, ye self-denied, to greet him,
 For ye shall shine in glory all;
 And ye who now are bold to spite him,
 Fierce fiery flames devour ye shall.

CLXXVIII. *Ye are the Salt of the Earth.* Mat. v. 13.

- H**ASTE, fulfil the love of God,
 Throw the Salt, throw it abroad;
 Spread it over all the earth,
 Let no corner feel a dearth.
- 2 You, disciples, are the Salt,
 Let none perish thro' your fault;

- All the earth is corrupt grown,
Quickly let the salt be sown.
- 3 Scatter, scatter every where,
Preach the gospel, do not spare;
All ordained to believe,
Shall eternal mercy have;
- 4 Yea now, fill'd with peace and joy,
No corruption shall destroy;
Being salted by your word,
They are savoury to the Lord.
- 5 Let all your conversation tell,
You with salt are seasoned well,
Good for edifying men,
Full of grace that shall remain.
- 6 For if salt be saltless grown,
What to salt it is there known?
It is good for nothing more,
And men throw it to the door:
- 7 Trodden under foot it lies,
Yielding not the least supplies,
To the dunghill where it rots,
Here and there, in hateful spots:
- 8 So the case is parallel,
If disciples shall rebel;
They draw back unto perdition;
Worse their last, than first condition.

CLXXIX. *For Zion's Sake will I not hold my Peace.*
Isaiah lxii. 1.

ZION, now rejoice and sing,
Joyful news to you I bring;
Your King hath all your foes o'erthrown,
And love to all your lovers shewn;

- No destroyer more shall come,
Within thy borders to consume ;
No hostile banners more shall fly,
Nor warlike hosts against thee cry.
- 2 Your own Immanuel's love shall stand,
A wall of fire around his land ;
For I, Immanuel, love you well,
And make you in my love to dwell ;
When nothing was in you to move
My free, my full, eternal love,
I to myself did you espouse ;
So you are mine, and I am yours.
- 3 O thou my lov'd, my chosen land,
Planted by my Almighty hand,
Thy blossoms of unfading grace,
Shall flourish in my holy place ;
Beneath my fructifying beams ;
For o'er thee all my glory gleams,
Pouring light and life abroad,
O'er all the land belov'd of God.
- 4 In thee, in thee, we do rejoice,
For we do know our Bridegroom's voice,
Who hath for us salvation wrought,
And righteousness eternal brought ;
The love of God do ye proclaim,
All people, spread abroad his fame,
Of every nation, kindred, tongue,
Exalt above the heavens your song.
- 5 Rejoice in him for evermore,
Who doth rejoice on us to pour
The streams of his unbounded love,
Which fills all paradise above.
Ye saints, and angels, high in place,
Who swim in oceans of his grace,

In songs eternal do ye raise,
Our God and our Redeemer's praise.

CLXXX. *They drank of that Spiritual Rock.* 1 Cor. x. 4

- I**N Jesus Christ alone doth dwell,
The fountain of all grace;
O come ye to the flowing well,
Of everlasting peace.
- 2 I come, I come, for why should I
Consume my soul away,
In waiting upon fountains dry,
Till living waters play?
- 3 For thro' this wilderiness below,
I go from rock to rock;
Expecting till the waters flow,
Which still my patience mock.
- 4 But Jesus is the Rock of God,
Deep-smitten by his hand,
Whose waters gushing all abroad,
Refresh the weary land.
- 5 The cooling draughts my soul inspire,
With life before unknown;
Save them alone I do desire,
To call nothing my own.
- 6 O give me still to drink my fill,
While I am drawing near,
Till I shall see thy holy hill,
And in thy sight appear.
- 7 Then I shall shine in light of thine,
And drink the chrystal-stream,
Of joys that flow thy throne below;
And glory in thy name.

- 8 How blest'd are they who stand alway,
 Enraptur'd in thy sight!
 Nor ever turn aside to mourn;
 For there they have no night.
-

CLXXXI. *The Man shall be an Hiding-place.*
 Isa. xxxii. 2.

- B**EHOLD the man, of God design'd,
 His mercy to perform;
 An hiding-place from every wind,
 A covert from the storm.
- 2 As streams of water do refresh,
 The parched weary earth,
 He comes to raise our faded flesh,
 And raise our souls from death.
- 3 While from the clouds the winds do blow,
 And high up-raise the sand,
 The shadow of a rock below,
 The traveller's fain to stand;
- 4 So Christ's the Rock of sure defence,
 Wherein believers stay,
 And safely place their confidence,
 While unbelievers stray.
- 5 Away with unbelief, away,
 Herein I safe shall stand;
 And wait for my redemption-day;
 Behold the same at hand.
- 6 See how the heavens open wide,
 And part the gloom in twain;
 The Bridegroom cometh for his bride,
 Come, even so, Amen.

CLXXXII. *The Fashion of this World passeth away.*

1 Cor. vii. 31.

- A**LL absolute puppet-show ! arrant raree !
It were mad to be uppish, O world, of thee;
Thy joy, all a shadow, flies off with a gleam,
Like the joy that a widow may feel in a dream;
- 2 She sees her beloved, the guide of her youth,
Her spirit is moved, and leaps to her mouth;
She imagines him living, and loving and kind,
How sweet, how reviving the face of her friend !
- 3 She runs to embrace him, and graspeth the air !
'Twas her fancy did trace him, and fancied him there;
She wakes in confusion, to find in his stead,
A midnight illusion ; and mourns for the dead.
- 4 So thou art a nothing, and nothing thy joys,
And they all are nodding, who in thee rejoice ;
But thou little naughtiness, thou of a world,
Shalt down from thy haughtiness quickly be hurl'd ;
- 5 And they all along too shall down with thee go,
Who dance to thy song, who do shoot in thy bow,
With fierce indignation be hotly pursu'd ;
For a vast inundation of vengeance is brew'd ;
- 6 And thou, foolish worldling, must drink the dregs all,
For death will come bold in, and sweep clean the ball ;
Yea, fire running liquid shall burn up the place ;
Ye desperately wicked, why spurn ye at grace ?

CLXXXIII. *Vanity of Vanities, Vanity of Vanities,
all Vanity ! Eccl. i. 2.*

IN days of my vanity, thought I not good,
To hunt after shadows, forsaking my God ?

- With the speed of a roe-buck to ruin I run,
 With the wings of an eagle I flew from the sun.
- 2 I prey'd upon carrion, despising the Dove ;
 I glory'd in shame, being asham'd of God's love ;
 I fought after life in the path-way of death ;
 I dream'd of a heaven in the heart of God's wrath.
- 3 At the beck of the prince of the power of the air,
 My heart was allur'd by his fashions so fair ;
 Away at his pleasure he spirited me,
 Wherever he pointed even there I would be.
- 4 But bless'd be my God who hath turn'd me again,
 And wing'd me for heaven in his glory to reign ;
 I'm fill'd now with faith, yea, peace, love, hope,
 and joy ;
 My God is my portion, his praise my employ.
-

CLXXXIV. *Behold, the Lord cometh.* Jude xiv. 15.

- B**EHOLD, Jehovah from on high,
 With thousands of his saints,
 Comes thundering thro' the flaming sky,
 To quell the boasting vaunts,
 Of each ungodly hypocrite,
 Who trampled on his love ;
 And therefore trampled in the pit,
 Their madness he'll reprove.
- 2 Like smoke he'll make the mountains fly,
 'Tumultuous thro' the air ;
 The deeps below, the heavens on high,
 Shall shrink away for fear,
 Before the great tremendous blast,
 Which from his trumpet flows,
 And horrid shakes death's dungeon vast,
 Death's prisoners to disclose.

- 3 The dead in Christ as suns arise,
And mount as lightening up;
And shine like their Redeemer's eyes,
Pure as the diamond drop;
In number as the pearly dew,
That sparkles in the ray,
When morning's womb has brought to view,
The glories of the day.
- 4 Thus from the King their sentence runs,
Nor shall his words be mov'd;
"Well done! ye good and faithful sons,
"Your service is approv'd;
"Come to my Father's kingdom, come,
Nor ever thence remove;
"My Father's kingdom is your home,
"Ye blessed of his love."
- 5 But lo, behold, on th' other hand,
With horrors overspread,
There stands the black dejected band,
The king who scorned.
By Satan they had been deceiv'd,
And baited on his hook;
And now of hope they are bereav'd,
Nor upwards dare to look.
- 6 Their bodies rais'd with shame and scorn,
And hell within their souls,
Their soul and body, both are borne
Away to burning coals;
The burning coals of flaming ire,
Inclose them round about;
And there they drink the liquid fire,
Nor ever drink it out.
For thus their sentence from their judge,
I heard it ring aloud;

" Quickly from me away dislodge,
 " Accursed ye of God,
 " Into the everlasting flame,
 " For Lucifer prepar'd,
 " And all his angels, drown'd in flame,
 " With Lucifer who shar'd."

CLXXXV. *It is done. I am the Beginning and the End.*
 Rev. xxi. 6.

- I**'M the Beginning and the End,
 The work of love is done.
 My saints from evil I defend,
 And give them each a crown.
- 2 My Father's purpose to fulfil,
 I pay'd their debt at large;
 And left to them my latter-will,
 (There, see a full discharge!)
- 3 There is no blessing in the whole,
 But what is sure to you;
 For you are blessed every soul,
 Who hold the record true.
- 4 My Father charges to believe,
 And hold them most secure;
 And therefore I my Spirit give,
 That you may know them sure.
- 5 To save you, withered leaves, from fire
 Of God's avenging wrath,
 The Tree of life, I, bore his ire,
 Which scorched me to death.
- 6 But now I bloom in paradise,
 Diffusing life around;
 For every branch in me I bless;
 From me, your fruit is found.

- 7 The gates of paradise before
Your face shall open wide ;
And you shall dwell for evermore
With me, my chosen bride.
- 8 Amen unto the Lamb of God,
How glorious our Bridegroom !
Who lov'd and wash'd us in his blood,
And makes our glory bloom.
- 9 In his sweet shadow we shall sit,
With raptures of delight ;
Ye fiends from the infernal pit,
Can't rob us of our right !
-

CLXXXVI. *If ye then be Risen with Christ.* Col. iii. 1.

- L**O, Christ hath rais'd us up indeed,
From earthly carnal things ;
Fast will we hold by him, our Head,
And mount upon his wings.
- 2 He treads our en'mies by his power,
And sheds on us his love,
That our affections high may soar,
And rest with God above.
- 3 For we to all below the sky,
In Christ, our life, are dead ;
In Christ, our life, we did arise,
And live in God indeed.
- 4 Our God shall raise our bodies up,
According to his Word ;
Then pass away shall faith and hope,
In vision of our Lord.
- 5 Thou, Lord, didst breathe this living flame,
That in our souls doth burn ;

- O more and more encrease the same,
Till all to flame we turn.
- 6 Thy cords of everlasting love,
Close round our spirits throw;
And draw us up to thee above,
From vanities below;
- 7 And fill us with th' immortal charms,
Of thy sweet Holy Dove,
While we, infolded in thy arms,
From thee shall never move.
- 8 But being preserved by thy power,
Until thy day, O Christ,
Shall safe arrive upon the shore,
Of everlasting rest.
-

CLXXXVII. *It is done! I am Alpha and Omega.*
Rev. xxi. 6.

- I** ALPHA am and Omega,
Salvation-work, behold it done;
I dy'd, but now I live, and lo,
My glory fills the heavenly throne.
- 2 In me a living fountain dwells;
I of the water freely give,
Which thirst of every soul repels,
Who do my faithful word believe.
- 3 All ye this life divine who know,
Are children of my Father's love;
Then hate their corrupt pools below;
And largely drink with me above.
- 4 Lo, from my counsel deep it flows;
To you the living waters stream,
That bear away your sins and woes;
And make you glory in my name.

- 5 All earthly stores and pleasures fail,
In which the worldly ones do trust;
They leave the soul to mourn and wail,
And cry, "Alas! my hope is lost!"
 - 6 Ye heirs of God, his name adore,
Who you will never, never leave;
Your Elder Brother, by his power,
Hath overcome death and the grave.
 - 7 Your portion is a land of rest,
There you shall reign with me your King;
In paradise with me shall feast,
On joys immortal there which spring.
 - 8 No weeping there, nor sad complaint,
Nor death, nor sorrow, nor distress;
For God is yours, no good you want,
In th' ocean of eternal bliss.
-

CLXXXVIII: Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus. Col. iii. 17--25.

- Y**E chosen faithful saints of God,
Of every rank or place,
In Christ rejoice, your only good,
And thank him for his grace.
- 2 From death he wholly did you save,
Nor was it but by halves;
So you to him must wholly live;
And no more to yourselves.
 - 3 To Christ, the glorious husband, lo,
In spirit you are join'd;
In love and meek subjection bow,
Before your dearest friend.
 - 4 You, by the will of God above,
Are children of the light;

- Led by the Spirit of his love,
Approve ye what is right.
- 5 You're bought by Christ to serve for ay,
In his omniscient eye;
With holy reverence him obey;
Your Lord do not deny.
- 6 Behold, for you he hath prepar'd
An heritage in heaven;
God-like and glorious, this reward
To you is freely given.
- 7 Why didst thou favour us, O God,
Lost worms, thy very foes?
Thy will was so, thy mercy flow'd,
On thy forlorn spouse!
- 8 God's fiercest wrath for us took place,
On Jesus for a time!
Now God on us in Jesus' face,
Eternal love doth shine!
- 9 O may we pray, and watch, and may
Our lamps in brightness burn,
As virgins waiting for the day,
Our Bridegroom shall return.
- 10 O how we look and long to see,
The glorious recompence!
Come, glorious Lord, to us, and be
Our great inheritance!
- 11 Jehovah evermore shall reign,
And angels praise our King;
But saints shall sing a higher strain,
Than can the angels sing.
- 12 They sing, " Our God is holy still,
" He's Faithful, Just, and Good !

" Amen !"

“Amen!” say faints, “and Merciful!
“For us he shed his blood!”

CLXXXIX. *Of his own Will begat he us with the
Word of Truth. James i. 18.*

ALL glory to my God on high,
Who hath begotten me,
Unto a lively hope, by him
Who dy'd the death for me.

2 His death proves life to every one,
Who holds it true, that He,
Did undergo the wrath of God,
Upon that cursed tree.

3 He was the offering pure and clean,
Did satisfy my God;
For he the wrath did bear alone,
When he the wine-press trod.

4 But now, behold in heaven above,
He reigns upon his throne;
From whence he sends his Spirit down,
To quicken all his own.

5 It was thy will, O blessed God,
Me to beget again,
According to thy word of truth;
That I with thee may reign.

6 Now being born of my God,
Yes, born of him I am!
His seed is sown into my heart,
My heart like his to frame.

7 Wherever he begins his work,
Even there he'll carry't on,
Until he do perfect his grace,
In glory on his throne.

- 8 Altho' he dwell in heaven high,
 And we on earth below,
 Yet is he present, God with us,
 Wherever we shall go.
- 9 Thro' fire and water he'll us keep;
 Our Father loves us well;
 Tho' floods of fire should round us roar,
 Within his heart we dwell!
-

*CXC. Here we have no continuing City, but we seek One
 to come. Heb. xiii. 14.*

- T**HIS world is not our abode;
 In tabernacles we sojourn,
 Towards the building of our God,
 Prepar'd for us by his dear Son.
- 2 How many foes do haunt this vale,
 This weary land, this irksome gloom,
 Where budding pleasures blasted fail,
 And hopes are cropt before they bloom!
- 3 Our light afflictions soon will end,
 Our sorry moments fly apace;
 We joy in hope, our faithful friend,
 Will give the glorious sweet release.
- 4 When down this earthly house shall fall,
 Dissolv'd, and mouldered into dust,
 We with our King in glory shall,
 In chamber of his presence rest.
- 5 Infinite wisdom laid the plan,
 And mercy built the fabric on;
 There reigns the Lamb, who once was slain,
 Foundation, Head, and Corner-stone.
- 6 Lo there life's river broad doth stream,
 Nor death, nor darkness, there can come,

- For God our Father, and the Lamb,
Do light the high eternal dome.
- 7 No raging foe nor tempest shall,
Our city's strong foundations shake;
Our corner-stone on them shall fall,
And crush them in the burning lake.
- 8 But we, now built on him by grace,
In faith, in hope, in joy, in love,
Shall rest secure in perfect peace,
Unmov'd as He who reigns above.
-

*CXCI. Rejoice in the Lord alway, and again, I say
Rejoice. Phil. iv. 4.*

REJOICE, ye saints, in Christ your Lord,
By whom the heavens and earth were made,
Jehovah's True Eternal Word,
For ever in his name be glad.

- 2 The fulness of the earth below,
Sun, moon, and stars in heaven above,
And seas, whose waves he made to flow,
Proclaim his glory and his love.
- 3 Govern'd are they, upheld, and mov'd,
By Zion's great Almighty King;
Rejoice in him, his children lov'd,
And of his tender mercies sing.
- 4 Lo, all in Adam sinn'd and dy'd,
The figure of our Living Head;
But sovereign grace is magnify'd,
In quickening of his elect feed.
- 5 Tho' you, by Adam's one offence,
Were justly doom'd to endless pain;
Rejoice, thro' Christ's obedience,
Grace to eternal life doth reign.

- 6 For payment ye no more are sold,
For Christ the law did magnify;
This Lamb was slain, his blood, behold,
For ever pleads your liberty.
- 7 Triumph, your King exalted reigns;
All power in heaven and earth is his;
Jehovah's whole perfection shines,
Expressed bright in Jesus' face!
- 8 Rejoice in bearing now the cross;
Your pattern he did so ordain,
And bore it first, tho' Lord of hosts,
Your crown of glory to obtain.
- 9 Altho' you be the world's song,
As evil they cast out your name;
Rejoice, your name is found among
The living in Jerusalem.
- 10 Thro' fire he'll purge you from your dross;
Thro' floods his hand shall you maintain;
Nor life, nor death, can be your loss;
For Christ is your immortal gain.
- 11 Behold, he comes, the Morning Star,
First-born of all his elect ones;
His brightness see, out-shining far,
Ten thousand thousand flaming suns.
- 12 His angels strong in raptures burn;
They bring his saints home at his word:
Then, cloath'd with shame, the wicked mourn:
Then, ye are fashion'd like your Lord.
- 13 Lo, down to utter darkness, then,
His foes by his great power are thrust;
Ye to their doom shall say Amen,
Rejoicing in his judgment just.

- 14 Lo we, redeem'd from sin and shame,
All spotless in his tent divine,
Circling in vision of the Lamb,
Round all eternity shall shine.
- 15 Our King hath conquered death and hell;
No evil now can us befall.
Within his palace fair we dwell,
Where God himself is all in all.
- 16 The sin and darkness past away,
Jehovah never more shall frown;
Jehovah's our eternal day;
The Lamb is our eternal sun.
- 17 Triumph in God, and praises sing,
To him in whom we are approv'd.
While God omnipotent doth reign,
His saints shall never be remov'd.
-

CXCII. His Lord delivered him to the Tormentors.
Mat. xviii. 34.

- L. S. **A**ND have ye got me here, a damned ghost,
In an eternity of wrath compleatly lost?
- Torm.* Yes; here we've got thee, in the devil's fangs,
Big heavy labouring with the wrath of God:
No midwife mercy here, to ease thy pangs;
But welcome, friend, to us in our abode.
- L. S. O fiends! accursed friends indeed to me!
With opened eyes your friendship now I see.
- Torm.* Nay, fret not, brother-monster, in thy chain;
In vain you struggle with a hell of pain.
- L. S. A brother monster in his chain you view;
But in a tenfold greater hell than you.
- Torm.* We give you joy, in an elder-brother's share;
Wishing a tenfold pleasure to the tenfold heir.

'Tis very true, thy cup is large, and filled;
Nor shalt thou be of the least drop beguiled.
Thou'rt worthy, worthy thrice, to drink it all;
For Jesus Christ a sacrifice did fall.

L. S. O tell me not of Jesus Christ; oh! oh!
That name to me is a whole hell of woe.

Torm. Strange! hear it, devils, proclaim aloud thro' hell,
A sacrifice, the Lamb Christ Jesus fell.
His name Immanuel, sound ye, God with us;
To save his people from the sin and curse.

L. S. Oh! there it is! his people heard his voice,
In the accepted day; and now, they feel his joys:

Torm. And feel thou too, what cometh from his hand;
Thou canst not both his love and wrath withstand.

L. S. His love is turned all to wrath on me----

Torm. Yea, purest sublimated wrath on thee.

L. S. I trampled under foot his streaming blood---

Torm. And therefore roll thou in this streaming flood.

L. S. I always to his Holy Spirit did despise---

Torm. Ly therefore always blotted in the shades of night.

L. S. I counted all his words but idle tales----

Torm. And therefore, now the brimstone-wave o'er thee
prevails.

L. S. I suckt and squeezed every fleshly lust,
A grovelling serpent licking up the dust----

Torm. And therefore, now, behold, to quench thy thirst,
The dregs of wrath into thy cup are prest.

L. S. I laught, I puff'd at all the ways of God---

Torm. And therefore, now he pays thee what he ow'd.

L. S. He shew'd my way, and end to me before----

Torm. Now gives the shaken measure, pressed down, and
running o'er.

A portion at his hand none ever lost;
Nor can you say, he grudgeth what your pains
have cost.

L. S. I justly earned all this load of woes----

Torm. Thus every stream in its own channel flows.

L. S. I always thought, I would be good at last----

Torm. At last, thou downwards to the pit art cast.

L. S. The devils hid from me the joyful sound----

Torm. And therefore now with devils thou art bound.

But lest thou say the devils always hide,

Behold the devils preaching by thy side.

“ Behold, behold the righteousness of God ;

“ God’s righteousness proclaim, proclaim aloud.

“ The gospel preach to every living thing ;

“ So is the mandate of the mighty King.

“ The righteousness of God without the law !

“ Let none that hear the same from God withdraw.

“ Cry loud, and spare not, to the sons of men ;

“ For God is love. In love the Lamb was slain.

“ Behold the Lamb of God, who takes away the
sin.

“ Hear, all without, and all the pit within ;

“ Behold, and live ; and never be ashamed.

“ Be blind, and die ; and evermore be damn’d !”

L. S. Oh, cruel spite ! thus to upbraid and shame
The wretch, for you, who dar’d his soul to damn ;
The wretch who spurn’d at heaven, and his God ;
That he might be by devils under-trod----

Torm. Amen ! by devils under-trod for ever !

Severed from us thou shalt be never, never !

L. S. O damned you, and damned is your rage,
Who hid from me God’s blessed holy page.

And damned I, and damned is my folly,

That made me scorn, and disavow the Lamb----

Torm. Yea, damn’d thou art, and damned thou art wholly ;
Damn’d down to hell, damn’d by the great I A M.

CXCIII. *Boldness by the Blood of Christ---having our Heart sprinkled.* Heb. x. 19, 22.

THERE is no peace,---but holy blood !

O Jesus, in thy sovereign grace,
Sustain me, by thy Spirit good.

- 2 I don't refuse---to own the blame;
But oh, the wrath I cannot choose;
I cannot thole the fiery flame.
- 3 But thou endured----all the wrath :
Full on my bosom, then be poured,
All the virtue of thy death.
- 4 O send thou Lord,---and pluck me up ;
Quickly to me thy help afford :
Deep miry clays do suck me up.
- 5 My sinking----heart within me fails,
A thousand meditations thinking ;
But still thy mercy, Lord, prevails.
- 6 This flesh, this flesh----is death to me ;
But lo, thy Spirit doth refresh :
Sweet cordials given are by thee.
- 7 Thou, my temptation----knowest well ;
A thorn in the flesh, a passion,
Which only power of God can quell.
- 8 O quell it !----by thy mighty power,
Subduing all, subdue, repel it,
Before the mighty death devour.
- 9 O cleanse me,---cleanse me all within ;
Tho' tribulations harsh should rinse me,
Yet cleanse me from my filthy sin.
- 10 Thy pure beginning---- is the heart ;
For there : beginneth all the sinning :
Oh thoroughly rinse that inner part ;

- 11 Oh in me dwell----thou Holy Ghost,
My sweet perennial flowing well,
My glory, my Eternal Host.
- 12 With all thy consolations----fill me;
And banish all those desolations,
Which preying on me, now do kill me.
- 13 Possess me whole----in every power;
All influencing, fill my soul,
From day to day, from hour to hour.
- 14 Nay every moment,----take the lead;
Thy absence is my greatest torment.
I'm wholly thine; be whole my guide.
- 15 O if thou leave me----but a twinkling,
Then Satan will be sure to have me:
Shield me with thy blood of sprinkling.
- 16 Th' atonement----in the blood of God,
Is text enough without a comment;
The blood of God hath on me flow'd.
- 17 The blood of God----is all to me.
Now God his blood to me hath shew'd,
I'm surely from my trespass free.
- 18 Can any stain----by Satan mixed,
Have power an instant to remain,
By blood and power of God unfixed?
- 19 Since, O my God,----I see fulfilled
Thy Testament in thy own blood;
How can a drop of mine be spilled?
- 20 Rebuke, rebuke,----O God of love,
And banish Satan with a look;
And give me all thy joys to prove.

- 21 On wings of love,---and godly fear,
Till I appear with God above,
O Holy Ghost, do thou me bear.
- 22 Aloft me bear---on eagles wings,
With all my spirits light as air;
While close to thee my spirit clings.
- 23 Methinks already---now I feel,
Carried up with motion steady,
This world away beneath me reel.
- 24 Adieu, adieu---each giddy thing;
I'm done, for ever, done with you;
Gladly springing, to meet my King.
- 25 Behold! behold!----his bright abode!
The gates of paradise unfold!
I'm lost, imparadis'd in God!
-

CXCIV. *In the midst of the Street, and on either side of the River was the Tree of Life---Rev. xxii. 2.*

- O HOW I long to be above,
Where all is rest, and all is love;
The rest and love bud here below,
But there, to full perfection blow.
How vain, how vain the worldly joys,
Wherein ye worldly ones rejoice;
Like blossoms, blasted on the tree,
To dust the fruit and blossoms flee.
- 2 But O the Tree is all Divine,
Wherein my fruit and blossoms shine!
The fruit and blossoms of my Tree
Are certain, as my God to me;
My God, Jehovah, is my Vine;
And I am his, and he is mine;

- He dwells in me, and I in him,
While he can shine I can't be dim.
- 3 He rush'd down to the deepest night,
That I might spring to clearest light;
Thy wrath, Jehovah, wrapt him round,
And loosed me when him thou bound.
The death he died, the work he wrought,
He wrought and died all for me;
With his own self my God me bought,
My God's my life, his blood my plea.
- 4 From Adam's blasted root I sprung,
And o'er the pit mouth, lo, I hung;
"Deliver man from going down,
"The flame shall seize upon my Son,"
Jehovah cried; and lo, the flame,
Around him soul and body came.
Worthy the Lamb, the Lamb was slain,
The Lamb's the life, the light of men.
-

CXCV. No Standard but the Apostles. 1 Cor. ii. 1----8.

- I** WAS not sent, all to allure,
With flattering human speech;
But, clearly, by the Spirit's power,
Christ's gospel, pure to preach.
- 2 Nor was't by man's enticing words,
That ye were fav'd from wrath:
Who trust man's words, will find them swords,
To pierce their souls to death.
- 3 The truth who by their judgment weigh,
At their own mind and pleasure,
By falsehood they would you betray,
And rob you of your treasure.
- 4 They

- 4 They preach themselves (not Christ) the Lord;
Of Christ they make a vail; -
For Christ's, they give you their own words,
That ye may bid *them* hail.
- 5 But oh, God's wisdom's deep, immense!
Of how sublime a strain!
It cannot mingle with the sense
Of earthly shallow men.
- 6 His word of power did first command,
Within your conscience, peace.
By faith, in God, alone ye stand,
Unmoved in his grace.
- 7 Now, grafted in your Lord, ye spring,
Branches of righteousness:
Still nourish'd by his word, ye bring
Forth fruit to holiness-----
- 8 When flowing troubles on me meet,
And billows round me roll,
God's faithful word doth greet me sweet,
And bear aloft my soul.
- 9 While lies are broke, through their own flock,
And quite disperst to foam;
The truth shall stand, firm as the Rock,
Which doth the lies consume.
- 10 For no word can, but his, abide;
Since no word else is pure;
But those who in his word confide,
Shall as his word endure.

As the fourth verse of the following Song was forgot to be printed in the 97th page, the whole Song is here inserted.

CXCVI. } *That the Man of God may be perfect.*
for LXIII. } 2 Tim. iii. 17.

- P**RAY tell me, friend, what will you be
The wiser, if you do not see
The meaning of the page or book,
In which you for instruction look?
- 2 And tho' you should the meaning find,
Unless according to the mind,
And message of the Holy Ghost,
You'll find your pains and labour lost.
- 3 Yea, though according to the mind,
And message by the Lord design'd,
You are not yet a jot the better,
Except yourself perceive the matter.
- 4 Now how can you perceive it so,
Except you first the Scriptures know?
And if you have the Scriptures known,
The Truth of God is all your own:
- 5 Whence I most firmly do conclude,
Only the Word of God is good,
To teach, instruct, correct, reprove,
To perfect men in faith and love.

END of the SONGS.

PART of the BOOK of PSALMS
Paraphrased,

And Applied to CHRIST.

P S A L M I.

THAT man hath perfect blessedness,
Who hath the perfect righteousness;
Who came not to destroy the law,
But underly its utmost awe;
And to fulfil in every jot,
And title, deed, and word, and thought;
Nor went a hair-breadth he astray,
Aside from that eternal way.

2 In counsel of ungodly men,
He never stood, nor said Amen;
But ever zealous for the truth,
For truth he opened bold his mouth;
It often turned to his shame,
But he maintain'd his Father's name;
Nor ever gave the least connivance,
To any one profane contrivance.

3 If lewdly sneering at the law,
At any time he scorers saw,
Their base reproaches on his God,
Lighted on him a grievous load;
A perfect contrast unto them,
Who gloried in their sin and shame,
He gloried in his Father's word;
By night, by day, his word explor'd.

- 4 Who is the man? I know him well,
 He with his God shall ever dwell;
 He shall be like a tree that grows,
 Near planted where a river flows,
 In every season strong and green,
 No withering thereon ever seen;
 The blossoms blow, and fruit succeeds;
 So he is blest'd in all his deeds.
- 5 Such was the High and Peerless one,
 God's own eternal heir and Son,
 Who came arrayed in flesh and blood,
 And magnify'd the law of God;
 Obedient to the curst death,
 He bore the keenest edge of wrath;
 And rose again the law's full end,
 To all who on this truth depend.
- 6 Planted in paradise he groweth,
 Upon the banks where pleasure floweth,
 The Olive good; and every one,
 Believing is a grafted son;
 They live by him, their second Head,
 He flourishing, they cannot fade;
 His very Spirit, very fruit,
 Thro' every branch in him doth shoot.
- 7 For when he sprung, their federal stem,
 From Jesse's root, and bore their shame,
 For them he left a pattern sure,
 How in his love, they might endure,
 By keeping the direction plain,
 Which runneth thro' the perfect strain,
 Of God's infallible record;
 By holding this they hold their Lord.
- 8 Whoever then hath perfect bliss,
 As was the Lord even so he is;

Under the same directing power,
 Of holy Ghost he shall endure;
 By looking in the self same word,
 He groweth pure even as the Lord.
 But ah! the wicked are not so,
 Plumb-down to hell, accurst, they go.

- 9 Ungrafted in the holy Stem,
 They spring up to perpetual shame;
 Resembling chaff on the barn floor,
 When mighty winds their fury pour;
 They shall be blown all far away,
 Nor from the pit one atom stray;
 With devils damned, lost, and tost,
 Because they spurn'd the Holy Ghost.
- 10 They mock the Father, mock the Son,
 And mock the Holy Ghost in One;
 In judgment therefore shall not stand
 Such as are godless in the land;
 When thrones are set, and Judge is come,
 'To take his saints to heaven home,
 No soul of all the graceless band,
 Shall stand upon the King's right-hand.
- 11 For why, Jehovah loves the Lamb,
 And virgin-souls who follow him;
 Whose garments, washed in his blood,
 Are hallowed by his Spirit good;
 'To God, the Lamb and they are known,
 Nor he, nor they, shall be o'erthrown;
 Whereas the way of godless men
 Shall quite be overturned then.

P S A L M II.

WHAT means, ye nations, that uproar,
 Which, as the ocean, loud doth roar?

Ye kings, and princes, are ye mad ?
And at your own destruction glad ?
Your rage is like a mighty wind,
Tossing the motions of your mind :
In vain you foam, in vain you fret,
Intangled wild-bulls in a net.

2 Tho' you should roll and roar as floods,
Against th' eternal God of gods,
You do, as if a raging fly
Should breathe against a mountain high ;
Or as a flight of thistle down
Should light upon a monarch's crown ;
You only blow in veh'ment ire,
Against a fiercely flaming fire.

3 He in a moment will consume ye,
Audacious ones ! how then presume ye,
On battle-field to fill the list,
Against Jehovah and his Christ ?
He hath deciphered all your plot,
And hath appointed you your lot :
Go vaunt ye then, you burst his bands,
When you escape his vengeful hands !

4 But think not to escape them so,
You war not with a mortal foe ;
He sits in heaven the sovereign Lord,
And heaven trembleth at his word ;
I hear his laughter, thro' the clouds,
Bursting against your dunghill-gods ;
He laughs at them, and laughs at you,
Who down before your idols bow.

5 Why tempt ye then a sea of wrath ?
You ly within the mark of death !
He meets derision with derision,
And gives division for division ;

If you divide against his name,
 Lo, he divides you to the flame;
 A fiery sentence from his mouth,
 Shall swallow up the foes of truth.

6 Hark! heard I not Jehovah tell?

“He is my King on Zion hill,
 “Anointed and design’d by me
 “Prince paramount o’er all to be.”

Attend ye all, in humble way,
 On this side, and beyond the sea;
 Attend ye, every living soul,
 Jehovah sounds from pole to pole!

7 Jehovah, the almighty God,

Hath spoken, I will sound aloud,
 The sure, the absolute decree,
 That he declar’d and gave to me;
 “Thou art mine only Son and Heir,
 “And thine be all my kingdom fair.
 “This is thy resurrection-morn,
 “To-day thou unto me art born.

8 “Boldly to me put in thy claim,

“Thy God will glorify thy name;
 “The nations I make sure to thee,
 “With all the isles upon the sea.
 “Thou shalt as with a weighty rod,
 “Make them to own the power of God;
 “And all the haughty who rebel,
 “Thou shalt dash down alive to hell.

9 “Now therefore, kings, be wise, be taught,

“For he is with my fury fraught;
 “And all ye lofty of the earth,
 “Adore, and tremble at his wrath;
 “Kiss ye the Son, and bend ye low,
 “Ere ye the day of vengeance know;

“ For if his wrath begin to blaze,
 “ They’re only blest’d who’ve kept his ways.”

P S A L M III. 1---5.

WHAT a vast inundation of woes,
 With billow breaking on billow,
 My foundered quiet overflows !

My heart’s like a trembling willow.
 What legions of enemies ! see !

Still legions following legions !
 Advancing and rolling on me,
 As my soul of hell were the regions !

- 2 For my foes are the frogs of the pit,
 How they creep thro’ all of my borders !
 And men of malicious wit,
 Are proud to encrease my disorders.
 All the multitude loudly exclaim,
 And seal their boastings with Selahs ;
 “ No help in Jehovah’s high name,
 “ To be found by him for his soul is ! ”

- 3 But now my salvation thou art,
 And me from my enemies shieldest ;
 The bulwark and strength of my heart,
 All my consolation thou yielddest.
 I lifted my voice to my God,
 I cried aloud, and I roared ;
 He heard from his holy abode,
 And granted me what I implored.

P S A L M III. 5---to the end.

ROLL ye your heavy cumb’rous load,
 Upon your life-sustaining God ;
 For I, your Lord, and Saviour, came,
 And for you died, God’s elect Lamb ;

Well-pleas'd in me, behold my Father,
Well-pleas'd with you, behold his favour;
Your Surety, I, sustain'd your cause,
And under-lay the fiery laws.

- 2 I pled for you at Justice'-bench,
Nor could I thence retreat an inch,
'Till I clear'd off my Surety-debt,
Before I was at freedom set.

I laid me quietly down to sleep,
And slept within the prison deep;
I wak'd again, O joyful morn!
For God sustain'd his own First-born.

- 3 God's own First-born of all the dead,
I rose again, your quickening Head:
My Spirit to my members flows,
And they are mine; Who are their foes?
I will not fear, tho' thousands ten,
Of devils and of devilish men,
Were set against me in a ring;
For God of me and mine is King.

- 4 Arise, Jehovah, in thy power,
And quell the monsters that devour;
For thou hast dash't them with thy bow,
And circled in thy chains below:
Put now thy bridle in their jaws,
And shorten thou their stretching claws;
And make them to their dungeon flee,
Who rise against my church and me.

- 5 Salvation to the God of peace,
Who cloath'd me and my spouse with grace;
Eternal allelujahs sing,
Jehovah is our God and King;
He sav'd the Shepherd and the flock;
He'll every insurrection mock:

The bears may foam, the lions roar,
But we will sing for evermore.

P S A L M IV.

- O** Lend me thine ear, behold I appear,
Even I, thy beloved dear Son;
Lo, I was distress'd, deep anguish oppress'd,
Hell-hounds they against me did run;
I ran to my God, compassion he shew'd,
And sheltered my soul in his love:
Their fury was quench'd, in wrath they were drench'd;
So far'd they against me who strove.
- 2 **O** God of my peace and righteousness,
Who sav'd me in critical hour,
Save, save me again, and vanquish my pain;
Triumphing in mercy and power.
I thank thee with joy, thy praise shall employ
My lips, yea, for ever, my Father;
No sooner I spoke, but free from my yoke,
My spirit was glad by thy favour.
- 3 **Vain** mortals ! so ho ! why will you not know ?
Jehovah hath raised my name ;
O wherefore then would, ye fools if you could,
My glory turn all into shame ?
You follow a lie, and love vanity,
As a dog pursuing the moon ;
But the light to me given, enlighteneth heaven,
When you shall in ashes ly down.
- 4 **For**, know ye, the Lord hath spoken the word,
And what he hath spoken he doth ;
Upright I shall stand, the man of his hand,
Upheld by the breath of his mouth ;
For I do fulfil the whole of his will,
Maintaining his righteousness ;

And therefore he shall, whenever I call,
Return me an answer of peace.

5 Attend to the thing proclaim'd by your King,
Address'd to your hopes and your fears;
And stand ye in awe, embracing my law;
Your silence attesting your ears;
In silence profound receiving my sound,
Even down in your innermost soul;
And meditate still my sovereign will,
Till you are possess'd of the whole.

6 O my children, present, with perfect consent,
An offering approved of God;
God righteousness this sacrifice is,
The same I have finish'd and show'd.
Believe ye my word, for I am your Lord,
The absolute bond of your peace;
Hold fast by your Head, and you shall not fade,
But bloom in my fulness of grace.

7 How many do say, and vehemently pray,
Who is it will shew us some good!
They mean, of this world, which soon will be hurl'd
Down, down to th' infernal abode.
But this is the prayer of thy Son and heir,
O God, in behalf of my seed;
Thy glory of love shine forth from above
On me, and on mine, as decreed.

8 Decreed, I know, thy blessings do flow,
And flowing they flow evermore.
More gladness I found in death lying bound,
Than they in their fulness of store.
I lay down in peace, and slept by thy grace,
And arose in the morning again;
The life of thy saints, supplying their wants,
Both now and for ever, amen.

P S A L M V.

O Bow thine ear, and do me hear,
My meditation weigh;

For I will pray to thee alway,
My King, by night and day;

Yea early I to thee will cry,
New-born from the womb;
And still go on when lying down,
And rising from the tomb.

2 I will be bold, and still behold,
Till I obtain the boon,
For which I came, thy spotless Lamb,
And said, Thy will be done.

Lo, I have done thy will, and won
Thy blessing for thy sons;
No son is blest, but he whose rest,
Is centered in my wounds.

3 For wounds I have, and they are brave,
Who stand and fall by me;
Rejoicing still in all my will;
And they are dear to Thee;
For thou art not the God, I wot,
Who pleasure hast in sin;
Nor shall the sign of bad design
Appear thy courts within.

4 The wicked fall, destroyed all,
Beneath thy mighty sword;
Demolished with mighty speed
Are they who mock thy word.
The men of bloods, who swell like floods,
And love tumultuous lyes,
Away they flow, as melting snow,
And drop away as ice.

- 5 For of the Lord they are abhorr'd,
Deceitful, lewd, and vile;
But I will come with boldness home,
And greet thee with a smile.
In multitude of mercies vow'd,
My Father, vow'd by thee,
I'll see thy face, and sing thy praise;
Thy saints shall sing with me.
- 6 Direct my feet, I thee intreat,
Lord, in thy righteousness;
And lead me on unto thy throne,
In all my progress peace;
Because of those my deadly foes,
Who rise against thy King;
Their throat is death, their heart is wrath,
Their tongue a quivering sting.
- 7 Destroy them, God, with vengeance load,
And never let them rise;
Who have rebell'd, let them be quell'd,
By counsels they devise.
Destroy thou now, O quickly do,
The whole accursed race;
For they've despis'd, by hell entic'd,
My Spirit, blood, and grace.
- 8 But let my blood, and Spirit good,
And all I am, and have,
Plead powerfully, and cry on high,
For those who to me cleave;
Who love my peace and righteousness,
Rejoicing in their Lord;
And hold me fast unto the last,
Triumphing in my word.
- 9 And well they may triumph alway,
For thou Jehovah wilt,

From every wile, and every guile,
 Defend their blood unspilt;
 For thou their shield, that will not yield,
 Their bulwark and high wall,
 Art round about thy saints, who shout
 To thee, rejoicing all.

P S A L M VI.

HOLD, hold thy hand, my God, and pour no
 Into my cup, so full and running o'er; [more
 Thou knowest, I mean not to desert the scene,
 Till I have brought thy purpose to amen.

- 2 But while I suffer and endure the while,
 O let thy chearing eye upon me smile;
 Till thou remove, in thy appointed time,
 The horrors deep of my imputed crime.
- 3 My labouring soul now panteth vehemently,
 While heaviness and wrath upon me ly;
 Withdraw apace thy indignation hot;
 Let mercy sweet revive me on the spot.
- 4 See, I am weak, Lord, weak, as water weak;
 My bones and heart those crushing pressures break.
 Pierc'd thro' the soul with sorrows sharp and strong,
 Shall I remain, O Lord? O Lord, how long?
- 5 Return, return, swift as a glancing thought,
 And bring with thee my own salvation-lot,
 And take away the lot of shame and wrath;
 Thy sword of justice plunging in its sheath.
- 6 Behold I lay my breast expanded bare;
 Thy sword of justice wield, and sheathe it there;
 I fall obedient to thy holy word,
 But rise the stronger from the trenchant sword.
- 7 For sure I know it never was design'd,
 That death should hold me in the grave confin'd;

- But, bursting open the sepulchral doors,
That I should rise and save whom death devours.
- 8 What peals to thee of Allelujahs burst,
When they shake of their long-contracted rust,
Vessels of mercy, who had been accurst,
In sin, in shame, in misery, in dust!
- 9 If I should ly in earth, they could not see the skies;
If I should dwell in dust, they never could arise;
But lo, behold, in death triumphant, I,
And they with me, triumphant, upward fly.
- 10 Now I, the Captain of the select band,
Ordain'd for them the shocks of death to stand,
Assailed fiercely by ten thousand foes,
Redoubled, feel ten thousand blows on blows.
- 11 Being shockt all day with foul outrage and spite,
I sigh, I tremble, mourn, and groan all night.
Consum'd my eyes, and worn away with grief,
Grow old and dim, awaiting thy relief.
- 12 Avaunt, begone, ye wicked workers all,
For ere I spoke he answered to my call;
My sorrows, lo, are turned all to joys,
Jehovah heard my weeping and its voice;
- 13 Yea, hears to day, and evermore attends,
His heart and ears compassion downward bends;
My prayers arise an incense-smoking cloud,
And flowing round him, overcome my God.
- 14 Confounded be mine enemies with shame,
Up-swallowed all by hell's devouring flame;
Straight, suddenly, eternally go down,
Who from my head would mean to pluck the crown.

P S A L M VII.

MY God, Jehovah, bend thine ear,
Deliver me from what I fear,

For

For thou art my whole confidence;
 But all around is spleen and spite,
 Mere serpents! that but hiss and bite;
 Such favours daily they dispense.

2 Oh dreadful! how they rage and glare,
 Like fiery dragons thro' the air;
 And furious sweep about my soul!
 Arise, O God, and beat them, O!
 Plumb down into the den below;
 To brood upon the burning coal.

3 Arise at once, my God, my God,
 They thirst as fire for my heart-blood,
 Arise, and vindicate thy Son;
 Lest they in pieces tear my soul;
 As floods they on me roar and roll,
 And boast to seize, and bear me down.

4 O God, what hath thy Chosen Lamb
 Done, or projected to his blame,
 Of lions to be worried up?
 O Lord, my God, if I deserve,
 If from thy love one jot I swerve,
 Then give despair instead of hope.

5 If I rewarded ill to man,
 Of peace, or justice broke thy plan,
 (Yea on my foes I poured love)
 Then, let my foes, my mortal foes,
 Devise against me bitterest woes,
 And never from their purpose move;

6 Let them pursue and wreak their spite,
 Upon my soul with all their might;
 Yea seize it, tread it in the earth,
 And stamp mine honour in the dust,
 And stamp my name for ever curst;
 Yea curst of God in endless wrath!

- 7 Arise, Jehovah, take the field,
And cause my enemies to yield.
Behold still maddening more their rage,
I plead in midst of tears and blood!
Fulfil, my God, thy judgment vow'd,
And instant rage with rage asswage.
- 8 Amen, my Son, thy Father swears,
I am thy help in all thy fears,
A present help, behold thy God.
Because thou hast withstood this shock,
I'll make thee stand, with all thy flock,
To sing thy praise in my abode.
- 9 Return, return, my Son, on high,
And pave their way unto the sky.
Because thou hast their foes repell'd,
Reign thou the Prince of all above
Upon my throne, in sovereign love;
In sovereign wrath the rebels quell'd.
- 10 Welcome Jehovah, and thy voice,
In thee, my Judge, I will rejoice;
Judge me, Jehovah, judge my flock,
According to my righteousness;
My righteousness shall be their peace!
Thy Shepherd saves his Father's stock.
- 11 I plead not for an atom less
Nor more, than as my holiness
Shall testify for me and mine;
For I came down with fury fraught,
That all creation might be taught,
No breach shall stain the law divine.
- 12 O let the wickedness dissolve
Of men who wickedness revolve,
And aggregate like balls of snow;
Still rolling round, and round, and round,

Where'er

Where-e'er they move they fleece the ground;
 Breathe burning fire and make them flow.

- 13 But let thy Holy One and Just,
 And all his friends who dwell in dust,
 In smelting furnace pure-refin'd,
 Come forth without the smallest loss,
 Leaving behind their rust and dross,
 O God, who triest reins and mind.
- 14 Because thou sittest on my heart,
 And triest me in every part,
 O God, thou art my sure defence;
 My glory and salvation thou,
 For thou hast found me standard-true;
 And seal'd approved all my saints.
- 15 O let no vain presumptuous man
 Dare think to break Jehovah's plan;
 No mortal can escape untry'd;
 With sons of falsehood, God, displeas'd,
 The sons of truth hath highly rais'd,
 Heaven-minted all, assay'd and weigh'd.
- 16 O turn ye, turn at God's command,
 For God hath lifted high his hand,
 And winged vengeance fills his bow;
 He'll empty now his quivers all,
 Upon the wicked great and small;
 And in a twinkling strike you through.
- 17 No arrow shall mistake its mark,
 No bolt escape you in the dark.
 Feathered with God's decree they go;
 His glittering faulchion afterward,
 On God-despisers followeth hard,
 And God descends in every blow.
- 18 Tho' they conceive iniquities,
 And travail with mischievous lyes,

- With self-damnation they go big;
 They open up a hideous pit,
 And cover o'er with subtile wit,
 But for themselves a dungeon dig.
- 19 They heave and roll, with might and main,
 A stone that will recoil again,
 And crush the potsherds in its den.
 They shoot an arrow in the sky,
 And aim to hit my God on high,
 Who turns it back on them again.
- 20 I will advance Jehovah's praise,
 My saints with me his glory raise,
 Jehovah reigneth God most High;
 Jehovah reigneth all in love,
 On earth below, in heaven above,
 Prince o'er his wide dominions, I.

P S A L M VIII.

- H**IGH allelujahs be raised to thee,
 Lord of the universe, lifted on high;
 Glorious thou art above earth and sea,
 Towering up higher than towers of the sky!
- 2 Wonderful, wonderful, thou in thy ways,
 Sucklings and infants, ordained of God,
 Perfecting glory, and perfecting praise,
 Strength have express'd in contempt of the proud.
- 3 Proud! mighty God! proud! away with the name,
 Proudness belongs not to vessels of clay;
 Swallowed thy enemies, swallowed in shame,
 Sink they confounded, and vanish away.
- 4 Dwelling in boundless immensity, God,
 Orbs of the light turning round in thy hand,
 Sun and the moon from thy fingers have flow'd,
 Running as lightening at thy high command.

- 5 These I consider, admiring them much,
 Gazing and marvelling, deeply amaz'd,
 Such the Creator, creation being such,
 Higher and higher my wonder is rais'd.
- 6 Grovelling on earth! a mere atom of dust!
 Speck of creation! O God, what is man?
 Pitiful wormling! a fling of rust!
 Sharing a part in thy grandeur and plan!
- 7 Mindful of him, O how tenderly! thou,
 Lofty exalted, hast made him thy Prince,
 Visited daily, and blessed anew,
 Blessings on blessings his portion ay since.
- 8 Miracle this, and astonishment all!
 Dust humbled, see I, the Prince of the skies,
 Fashion'd the Son of Man! lo he doth fall
 Lower than angels, their sovereign to rise!
- 9 Verily, lower a breathing of space,
 Hast thou not made him than sons of the morn?
 Glorious emerging, again in thy grace,
 Shall we not see him, O God, thy First-born?
- 10 Glory and honour the jewels of his crown,
 Peerless dominion, dominion of all,
 Cloathed hast thou upon Jesus thy Son;
 Under his feet made his enemies fall.
- 11 All in subjection, the tame, and the wild,
 Crouching submissive, and licking his foot,
 Oxen and cattle that graze the green field,
 Forth to his yoke their necks willingly put.
- 12 Harnessed lions, with tygers do join
 Brotherly forces, to draw in his cars;
 Savage with savage is proud to combine,
 Roaring their gladness, to fight in his wars.

- 13 Fowls of the air by his Spirit are mov'd,
Eagle, and harpy, and vulture, and kite,
Preying fraternity! hover reprov'd;
Furious no more on the quarry they light.
- 14 Peacocks in gaudiness vaunting no more,
Daily displaying their glorious blaze,
Meekly, with all the house poultry adore,
Murmuring, screaming, or keckling praise.
- 15 Dawning-preventing, the lark on the wing,
Soaring and singing, saluteth her God;
Nightingale, linnet, and millions that sing,
Vary the symphony, swelling aloud.
- 16 Monsters in dens, wearing claws, wearing stings,
Dragons, and vipers, and serpents that hiss,
Creeping, or flying with bright fiery wings,
Falling down lowly, their den bottoms kiss.
- 17 Vast inundations of tribute the sea,
Flowing and roaring whole oceans of praise,
Brings, O Jehovah, her Prince, unto thee;
Dreadful amazing art thou in thy ways.
- 18 Flouncing and tumbling unwieldy, the whales
Lead up the chorus, then follow the shoals,
Skiffing the waters with fins or with scales,
Each kind of creature, or swims it, or rolls.
- 19 Reigneth leviathan king of the flood,
Fierce aligators fly crocodiles join,
Levyng tribute, proclaiming aloud
Thro' their dominions, "Our King is Divine!"
- 20 High hallelujahs be raised to thee,
Lord of the universe, lifted on high;
Glorious thou art above earth and sea,
Towering up higher than towers of the sky!

Another

Another of the Same.

- O** LORD, our mighty Lord,
 In our delight, thy Word,
 See we thy name,
 Q'er all th' earth glorious,
 Lofty, victorious,
 Sweetly call'd over us,
 God's holy Lamb.
- 2 Highly advanced, thou,
 God's own right-hand unto,
 Reignest above
 All principality-----
 We have equality
 In thy humanity,
 With thee thro' love.
- 3 Bone of our bone thou art,
 Yea for us born thou art,
 Made such as we;
 That we, in glory bright,
 Who now adore thee, might
 Mount with a soaring flight,
 High-up with thee.
- 4 Above the starry frame,
 Thou hast set far thy name,
 Glorying we see:
 Reigning along with thee,
 Singing new songs to thee,
 We all ere long shall be
 Fashion'd like thee.
- 5 Praise unrestrained flow;
 Strength is ordained to
 Sucklings and babes;

In the high contempt of
Those thou'rt ashamed of,
Who dare thy name to scoff,
Satan and slaves.

6 Son of the Highest One,
For us thou diest on
Th' accursed tree.

O how depressed, ly,
(Sadly debased!) thy
Honour and majesty,
In our degree!

7 When I contemplate the
Beauty and amity
Of all thine host;
Mights, powers, and cherubim,
Virtues, and seraphim,
Highly admiring them,
Wond'ring, I'm lost.

8 Yea, when the sun I see,
With the bright moon, and the
Stars on me shine;
These, I with wonder see;
Yet they are under me,
With all furrounding me:
Lord, all are thine.

9 Lord, what is man! I cry,
These are all vanity,
To the God-man!
Him, thou delightest-in,
Him, thou invitest-in
Kindness, and writest-in
Head of thy plan.

- 10 Lofty the angels are,
Higher th' archangels far;
But they are low:
Lower the sun and moon,
Unto the Son of man,
Made of a woman; and
Lower to go-----
- 11 A little space he falls,
When divine mercy calls,
Lower than all:
Under the stain and death,
Under the pain of wrath,
Yields he again his breath,
Rais'd by his fall.
- 12 Lo, thou hast crowned him,
Gloriously owned him,
For thy dear Son:
To him the ponderous
Majestic honour is;
For the great onerous
Cause he hath won.
- 13 Reigns he in glory now;
Lowly, before him bow,
All thou hast made;
High principalities,
God-like regalities,
Bright immortalities,
Own him their Head.
- 14 Thou over mortals too,
Over Hell-portals too,
Reignest, O God;
O'er sheep and oxen, yea,
Those in the rocks that stay,
Where the wild foxes stray,
Roaming the wood;

- 15 Over the airy wing
 Of each bird varying
 Music and flight;
 Over each fin and scale,
 Salmon, trout, minnow, whale,
 Who the flood winnow well;
 Lord God of might.

N. B. Here repeat the first four verses of the paraphrase.

P S A L M IX.

- J**EHOVAH, Jehovah, I'll strike up a song;
 And all my redeemed shall join me along,
 With warm emulation avouching my theme;
 While I with my Spirit thy wonders proclaim.
- 2 Sing praise, O sing praise, says the Prince of your
 joy;
 To praise the Most High I myself will employ;
 In raptures rejoicing I'll lead up the dance;
 With me, in a row, all my saints shall advance.
- 3 Back! enemies, enemies, wheel away all!
 Obey in an instant, or instantly fall,
 Dissolved to vapor and ashes at once,
 Burnt-up in a twinkling, if God on you glance!
- 4 Salvation, salvation to God we ascribe;
 Our enemies weaved a spider's thin web;
 Destruction came thro' it and brusht with a sweep,
 Both them and their weavings down the hollow deep.
- 5 While vengeance descended, they laughed thereat,
 Wrapt round in their frauds and malicious guile;
 But Jehovah beheld them on throne where he sat,
 And let them go on with their projects a-while.
- 6 Now destroyed together, in ruins they ly,
 And ly evermore, hurled down from the sky.

- Jehovah maintaineth my righteous cause :
My cause is the cause of Jehovah's own laws.
- 7 O enemy, enemy, vaunt if thou will,
Lo, destructions and thou ly deep-buried in hell ;
Thou hast sent devastations and terrors abroad,
Whose very memorial is lost as a cloud.
- 8 Enduring for ever, Jehovah shall reign ;
Deep founded in judgment, his throne shall remain.
The world he judgeth in righteousness,
Distributing justice, establishing peace.
- 9 A refuge for ever Jehovah will be,
In times of distress to my people and me.
Who know thee, Jehovah, in thee will rejoice,
For thou all my sorrows hast changed for joys.
- 10 O praise ye Jehovah, in Zion he dwells,
The nations he stilleth, the tumult he quells ;
When he inquisition shall make for their blood,
His saints shall be blessed who by him have stood.
- 11 In tender compassion, O God, to me turn,
Behold how in every one member I mourn ;
Thou lifts me, the head, from the dungeon of death,
O save now my body, thy church, from thy wrath.
- 12 O save me, and mine, for thine own they are too,
That I thy compassions to Israel may shew ;
O daughter of Zion, rejoice in thy King,
Who glory to thee and salvation doth bring.
- 13 The nations are sunk down, and lost in the pit
Which for others they digg'd, and went first into it ;
They fixed a bait, and they spread forth a net,
And were caughted themselves in the same which
they set.
- 14 Jehovah by his operations is known,
And judgment he executeth for his own.

- The wicked, entrapped, are caught in the gin,
Which by their own fingers was forged in sin.
- 15 I'll rear up my trumpet, and loudly resound
Thy judgment, Jehovah, to mankind around;
The wicked shall all be thrown o'er into hell,
With the nations against thee, O God, who rebel.
- 16 But the poor in their spirit and rich in their faith
Shall ne'er go astray from the heavenly path;
Thro' darkness indeed they shall mourn for a while,
But the sun of their glory upon them shall smile.
- 17 Arise, O my God, in thy light and thy fire,
And burn up thine enemies all in thine ire;
As shadows of midnight let them disappear,
The Lord of the day in his middle career.
- 18 In hot blowing anger burn them to a coal,
As grass self-enkindled, too green in the quail,
That smoking and smouldering aloft thro' the skies,
They may see it, and tremble, against thee who rise.

P S A L M X.

- M**Y enemies have brought me down,
And from my head would tear the crown,
And stamp it in the dust;
A world of them, like raging wind,
Against me press, being close-combin'd,
And at me fore they thrust.
- 2 Oh! Why, Jehovah, stand aloof,
In day of this severe reproof?
Draw near and take a side;
Nor hide thee more behind the wall,
Lest they behold thy darling fall,
Who doth in thee confide.
- 3 Turn thou thy whirlwind in their teeth,
Their sword in their own bowels sheathe,

Who

- Who persecute the meek.
 They glory in their bitter ire,
 And vow to see my soul expire,
 As wax fire-touched weak.
- 4 They, proud and sanguine in their heart,
 With proud and sanguine take a part,
 Against the lowly One;
 But God abhors the odious deed,
 And God will crush the serpent's seed,
 That plot against his Son.
- 5 They must go down, destroyed and lost,
 Beneath the fiery tempest tost;
 So proud they scorn to pray;
 They spurn at God with lofty face,
 They laugh at all his preached grace,
 Eternally astray.
- 6 Thou desperate son of wickedness,
 This glass behold, and view thy face;
 Thy ways are grievous all;
 The judgments of Jehovah are
 Viewless to thee, as farrest star;
 Thou'rt deaf unto his call.
- 7 Thou serpent, poisoning the earth,
 Deep-blowing pestilential breath,
 And hissing at thy God;
 His wrath shall hiss at thee in turn,
 And make thy caverns round thee burn,
 Wherein is thy abode.
- 8 Now sing thy triumphs in the blaze,
 The triumphs of thy haughty ways,
 With crackling flames around.
 Thou saidest in thy rampant pride,
 " I stand unmov'd, and shall abide;
 " No God shall me confound."

- 9 Thou ever wast for damning men,
Now damn'd thyself, God saith amen;
Thy lips were fraud and guile;
Thy tongue was but a venom-bag,
Let loose to rage, and kill, and brag,
Mischievous practice vile.
- 10 The hateful worm! I see it set,
And lurking at the village-gate,
On th' innocent to creep;
It lyeth by the secret way,
In absence of the sunny ray,
To watch the traveller's step;
- 11 How greedy-like it darts, and clings,
And planteth in its viper-stings,
Among the springs of life!
The touch of death as lightening runs,
The fire of hell thro' all their bones;
And murder ends the strife.
- 12 If cunning, artifice, and wile,
Cannot the wary soul beguile,
He tries the open way;
Avowedly he stamps and roars,
And every hill and dale explores,
Mad-quivering for his prey.
- 13 His tenfold more than lion-rage
Both soul and body scarce assuage,
And glut his thirsty maw,
O plunge him, God, in floods of ire;
And let him drink the liquid fire,
Who burns against thy law.
- 14 The humble he shall drag no more,
Nor make the innocent deplore,
As when he humbly crouch'd;

Or fiercely glar'd acroſs the way,
Gnaſhing his teeth upon the prey,
His ſpite to God avouch'd.

- 15 I heard the bold avouchment made,
And from his heart it did proceed,
“ God hath forgotten me;
“ I will fulfil my utmoſt luſt,
“ And tear and murder all the juſt,
“ For God ſhall never ſee.”

- 16 Arife, Jehovah, mighty God,
And ſhake the heavens with thy nod,
And vindicate thy ſword;
Relieve thy poor afflicted ones,
Who fill the world wide with groans,
And tremble at thy word.

- 17 Let us proclaim thy word is true,
When we the vengeance on them view,
Who have contemn'd our Sire;
For verily in deed and truth,
The lye was forged in his mouth,
That thou would not require.

- 18 We ſaw the vaunter hiſſing by,
And cry'd “ A moſt notorious lye!”
For, Father, thou haſt ſeen
The ſparks of hell ſtraight upward fly
Againſt thyſelf, O thou Moſt High;
And we have ſinged been.

- 19 Thine eyes of purity beheld,
How ſons of filthineſs rebell'd,
With dire miſchief and ſpite;
They hight to ſweep creation clear
Of all who for thy love appear,
Adhering to the right.

- 20 Adhering to thy love, we cry
To thee, even all my saints, and I,
Thy faultless Lamb, O God ;
To thee we recommend our cause,
In every tittle, every clause ;
Thy justice now be show'd.
- 21 Thou art the friend of uprightness,
The Father of the fatherless ;
The helpless cries, " My help !"
O break to pieces thou the jaws,
Of monsters who dare break thy laws,
Lions and lions whelp.
- 22 Search out their dens, and see the bones,
The blood, the wounds, the sighs, the groans,
Of thy expiring sons ;
Let death and hell disgorge the dead,
And bruise, O bruise the serpent's head
And tail, dash't to the stones.
- 23 Let death and hell be turn'd again,
With all the damn'd accursed train,
Of Satan and his slaves,
Into the fire-and-brimstone-lake ;
The wages of their pride to take,
In wrath's eternal waves.
- 24 Hark ! hear I not the trumpet swell,
Rocking the earth and lowest hell ?
Jehovah reigneth King !
Jehovah reigneth evermore !
Let all the hosts of God adore ;
Let earth and heaven sing.
- 25 Prolong your raptures in the sound,
Till all eternity rebound ;
Th' ungodly are no more !

They swell'd and roared heaven high;
 But God hath pour'd them from the sky;
 They sink within their shore.

- 26 They never know another swell,
 But still as water in a well,
 Low-ebb in pit they ly;
 No more in terrors of the tide,
 The Lamb-espoused humble bride,
 Triumphs above the sky;
- 27 The Lamb rejoiced in her soul,
 And bade the death-floods cease to roll,
 And ran to meet her prayers;
 Such is the portion of his saints,
 Jehovah's love prevents their wants,
 Before they speak he hears.
- 28 Jehovah he prepar'd the heart,
 And made the prayer of faith to dart;
 It flew into his breast;
 He reached down a chain of love,
 And drew us up to him above;
 Oppression-free we rest.

P S A L M XI.

- J**EHOVAH my trust, the rock of the just,
 Who hears me ere ever I call,
 Why say to my soul, when tumults do roll,
 "No help's in Jehovah at all!"
- 2 "Flee away to your mount, and lay your account,
 "Like partridge escaped the snare,
 "Deserted to dwell, no mortal can tell,
 "How long, or how situate, there!"
- 3 The wicked, behold, are daringly bold;
 Their arrows they privily fit,

And

And strengthen their strings, Jehovah my King's
Beloved and Darling to hit.

- 4 But if the well-laid foundations be sway'd,
Pray, what hath the Righteous won?
If broke the decree of Jehovah to me,
I'm ruin'd for ever and done!
- 5 But Jehovah above is the God of my love,
Who dwelleth in Zion, his hill;
He hath spoken the word, and drawn out his sword,
And sworn he will finish his will.
- 6 His eyes are a flame, big terrors they gleam,
Against the ungodly of men;
But complacent they shine upon me and mine;
For I by his purpose do reign.
- 7 In me they shall trust, the Head of the just,
Nor ever experience shame,
From Jehovah I came, I am that I am,
Your Saviour who follow the Lamb.
- 8 But the children of Ham, who glory in shame,
Shall inhabit the valley of death;
For tempest and fires, and horrible ires,
I will blow upon them in my wrath.
- 9 This shall be your cup, without any hope,
Who would trample on me and my grace;
But oceans of love I'll pour from above,
On my saints who rejoice in my peace.

P S A L M XII.

JEHOVAH, arise, and bow down thy skies,
And give them a just retribution;
For children of strife embitter our life,
And replenish the earth with confusion.

- 2 The godly do fail when sinners prevail,
And faith is accounted as shameful;
Thy Spirit is griev'd, thy children deceiv'd,
Thy image is reckoned blameful.
- 3 They feast upon lyes, and speak calumnies,
With a tongue and a heart that are double;
Their neighbours they greet with flattering deceit,
To load them with anguish and trouble.
- 4 Jehovah, cut off the lips that put off
Such flattering wares to the market;
And prune thou away the tongues that shall say
The things they have proudly remarked.
- 5 They boast with their tongues, "We'll riot in wrongs,
"Our lips are our proper possession;
"We'll stand our own lords, and stand to our words,
"And triumph in godless profession."
- 6 But heard I not thee declaring to me?
Jehovah, my portion for ever;
"I'll stand by my church, when caught in the lurch,
"And never forsake her, nor leave her.
- 7 "I'll gather her brood, for I am her God,
"And under my wings I will cherish;
"And pursue to th' abyss the serpents who hiss,
"Desiring my children should perish;
- 8 "But I will defend my doves who depend,
"Upon my decree-ed salvation;
"My love be a theme, for ever to them,
"Impregnate with sweet contemplation."
- 9 Oh! rapture and praise! Jehovah he says,
And what he hath said he hath sealed,
His people he loves, their foes he reproveth;
His word is his purpose revealed.

- 10 His words are most pure, and always endure ;
 Like silver all purely refined ;
 They come not to loss, nor charged with dross ;
 None ever believ'd and repined.
- 11 And yea, what is more, the men who explore,
 From earth, and things earthly are purged ;
 To the furnace of earth adhereth the death ;
 To life the pure spirit is urged.
- 12 Thou shalt keep them, O Lord, by thy perfect word,
 Thro' this and thro' all generations ;
 Tho' the scum of the earth be swelled with wrath,
 And plac'd in the highest of stations.
- 13 They possibly may embarrass your way,
 And give you no small molestation ;
 But tho' they molest, and trouble your rest,
 They cannot prevent your salvation.

P S A L M XIII.

HOW long, O Jehovah, how long wilt thou
 grieve me ?

How long ere thy love and compassion relieve me ?

How long wilt thou hide thine eye, leaving me
 mourning ?

Ah ! lonely abiding aye till thy returning !

- 2 How sadly perplexing are my cogitations !
 Perpetually vexing me their machinations !
 How long shall these vipers, mine enemies, reigning
 Remain my soul-neighbours, my quiet distraining ?
- 3 Consider, and hear me, and lighten mine eyes, thou,
 O Lord God, come near me, or thy servant dies now,
 And visits the regions of dire devastations,
 Oppressed with legions of disconsolations !

- 4 I'm the jest of the songsters so proudly insulting;
 Destroy thou the monsters in the act of exulting;
 Lest they say in their irony, "We have prevailed,
 "Have seized, environed; God, his rock failed!"
- 5 But I in my passion Jehovah have trusted;
 In tenderest fashion my cause he adjusted.
 Now, rejoice ye, my saints, sing with me to my
 Father;
 Who poured his joys through my soul in his favour!

P S A L M XIV.

- E**XPLOSIONS of folly in desperate volley,
 Oh! hear I not bursting in peals from the fool?
 The motion proceeding from heart sorrow-breeding,
 Will dash down his turrets, dismantling his soul;
- 2 The report is most dreadful, the ball will in speed fall,
 Returning with anguish upon his own head;
 How can he escape it? against God who gaped,
 And boldly avowedly sware it, and said,
- 3 "There is not a Godhead;" Jehovah he loaded
 With cursed, malicious, audacious lyes;
 They're a mass of corruption, without interruption,
 All swarming on filthiness, Beelzebub's flies;
- 4 Unally'd to salvation the whole generation,
 For in person the Lord looked down thro' a cloud,
 And narrowly spy'd them who sprung out of Adam,
 To see but a single one joying in God!
- 5 Without understanding, in Satan's commanding,
 They are quite gone aside, gone aside every one;
 "Mere abomination, blind infatuation,"
 Are the characteristics of each human son.
- 6 What! is there no wisdom, nor knowledge amidst them?
 Is working iniquity all their design,

- Who eat up my people, as harpies that sweep all?
 I'll sweep them to hell away all in their sin.
- 7 Upon me who call not, and lowly who fall not,
 In humble submission, before me, their God,
 Shall find me a steady avenger and ready,
 Full speedily when they shall wallow in blood.
- 8 How deep your confusion, ye sons of illusion,
 When the ponderous machine of the heavens shall
 break,
 The earth overwhelming and sinking to hell down!
 For heavens, earth, hell, you, and all, go to wreck.
- 9 But God is salvation to his generation,
 The men of your mockery derision and scorn;
 But know, you have shamed the Captain proclaimed,
 Of all my oppressed deserted and lorn.
- 10 Jehovah, their refuge, will pour in a deluge
 Of hot indignation upon the hell-hounds,
 Who persecute, worry, rejoice, and make merry,
 With his lambs of election, and feast on their
 wounds.
- 11 Oh! were the salvation, my sweet consolation,
 Commanded for Zion, come down from on high!
 Lo, the captives returning, adieu to their mourning!
 Sing, sing ye to God; your redemption is nigh.

P S A L M XV.

O WHO is the man that shall mount to the sky,
 And on Zion-hill dwell with Jehovah on high?
 The man in perfection who keepeth the law,
 In whose spirit the Holy Ghost finds not a flaw;
 Who never offended in thought, word, or deed,
 But lifts up his face without terror or dread;

Even

Even he who is absolute holiness pure,
As Jehovah himself is, and so doth endure.

2 O who is the man that shall mount to the sky,
And lead us the way up to Zion on high?
The man who delighteth in righteousness,
Whose meat and whose drink is all mere holiness;
Whose soul with the spirit of the law is array'd,
Who never departeth a hair-breadth aside;
But dwells in full power of the Spirit of grace,
And just as he thinketh the truth doth express.

3 O who is the man that shall mount to the sky,
And dwell in the smiles of Jehovah on high?
The man who from guile, as Jehovah, is clean,
Who will not backbite any man high or mean;
Who cannot endure any scandal or shame,
To be pour'd on his neighbour, to blacken his name:
As the lambs with their dams, you are safe in his
hand,
His hand never form'd for his neighbour a band.

4 O who is the man that shall mount to the sky,
And reign on the throne with Jehovah on high?
The man in whose eyes vile ones are condemn'd,
An eye-sore and nuisance! with anger inflam'd,
Who flatheth on Belial, and Belial's sons,
And frights to the dungeon with howlings and groans;
But them he exalteth who honour the Lord;
For them he will brandish his glittering sword.

5 O who is the man that shall mount to the sky,
And reign evermore with Jehovah on high?
The man who advised and pass'd his oath;
It was to his hurt, but to break it was loth;
He behoov'd to descend, and his glory to lose,
For absolute nothings, nay worse, for his foes;

- But lo, he came down, and he bowed the head;
 "Strike! strike! O my Father, I'm willing to bleed!"
- 6 This! this is the man who shall mount to the sky,
 Yea, and take us along too with him up on high!
 So far he from playing the usurer with us,
 "To you be the gain, and to me all the loss!
 "To me all your sin and your misery!" he cry'd;
 "To you I my kingdom and honour divide!"
 Lo, this is the man that shall never be mov'd,
 The Son and the Heir of Jehovah lov'd!
- 7 Behold ye the man who shall mount to the sky,
 And reign with his saints, their Redeemer on high!
 The darkness and shadows are fled far away,
 Your God is your glory, and you are the day.
 "Expanding thy wings, O thou my Holy Dove,
 "Lead upward my Elect to Zion above;
 "As doves to their windows, in clouds, lo, they fly,
 "To dwell with my Father and me up on high."

P S A L M XVI. 1.---3.

- H**OW long, ye sons of death and hell,
 Will ye against me rage and swell?
 Avaunt ye! quick disperse ye all!
 Preserve me, God, make them to fall!
- 2 On me they roll them as a flood,
 And as the sea roar for my blood;
 But still the more they press on me,
 I press me still the more to thee.
- 3 My soul, thou boldly hast avouch'd,
 And let thy faith be still untouch'd,
 Thy faith unto thy Lord, that he,
 Is Lord of all thy ways, and thee.
- 4 I stand, Jehovah, in thy cause,
 To vindicate thee and thy laws;

- Yet still I do confess the fact,
In all I think, or speak, or act,
- 5 To thee my goodness cannot reach,
But I the world thy purpose teach,
Thy purpos'd peace unto thy saints,
My spirit thereupon descants.
- 6 I dwell on thy eternal love
And faithfulness, which cannot move;
In man thou placest thy delights,
And man my Spirit all invites.

P S A L M XVI. 3.---5.

- T**O dwell with thy saints I delight,
And with those excelling in might,
Thy ministring spirits of flame,
Who do burn with zeal for thy name.
- 2 I, the Prince of these, and of those,
In fury will burn up our foes.
Their sorrows shall multiply'd be
Who worship a deity but thee.
- 3 Their idol-libations of blood,
Shall be dash'd for thy sake, O my God,
Dash'd to the earth, and mingled with theirs
Who bring such drink-offerings and prayers.
- 4 I will scorn to mention their names,
But condemn their memory to flames;
Behold, O Jehovah, and see,
How zealous thy King is for thee.

P S A L M XVI. 5.----to the end.

FILL my cup, Jehovah, high,
To thy glory drink will I;

- Fill it up, and make it flow,
Down within my soul to go;
For, Jehovah, thou alone,
Art the portion of thy Son;
Thou the portion of my cup;
How I burn to drink it up!
- 2 Thou the portion of my lot,
Pleasant portion have I got;
Pleasant my appointed place,
Blooming fair with heavenly grace;
For Jehovah laid the line
Of my heritage divine;
He the heritage so fair
Of his own anointed Heir!
- 3 My Jehovah will I bless,
For his counsels, for his peace;
Yea, his Spirit dwells within,
Saving mine from every sin;
'Tho' I walk in darkest night,
All within is perfect light;
Search my heart, and search my reins,
Nothing there but God remains!
- 4 Who my path-way did explore,
But Jehovah going before?
Holds he still at my right-hand,
Therefore I shall ever stand;
Therefore I in judgment-day,
Shall redeem my sons of clay;
Purging them from all their dross,
In the furnace of my cross.
- 5 Therefore is my spirit glad,
I am all enraptured;
Glory! glory, says my tongue,
Join, my saints, and sing along;

Sing ye now and evermore,
Earth rejoice, and ocean roar;
Heavens bow, the earth to meet,
Swell the choir with music sweet.

- 6 Echo, waft the joyful sound,
Tell creation round and round,
Resteth not my flesh in hope,
Soon to rise in glory up?
Up I rise, and all the throng,
Of my brethren, too, along;
Upwards soaring thro' the skies,
Hallelujahs with us rise.
- 7 Thou wilt not my spirit leave,
Underneath the rolling wave,
Though I come thy wrath to quell,
And, enduring pains of hell,
For a while above my soul
Feel the fiery torrent roll,
Willow-like, I start again,
From the stream, when ceas'd the rain.
- 8 Nor wilt thou my body leave,
Long to dwell within the grave;
Tabernacle made for me
Never shall corruption see;
Thou hast fashioned every stake,
Fashioned for thine own name's sake,
Drawn my cords, and curtains spread;
All thy power me strengthened.
- 9 Therefore, dissolution-free,
Springs my body back to thee,
First-arisen from the dead,
Fruits the first of all my seed,
To revisit life and joy,
Where no sorrow shall annoy.

Seas of pleasure evermore
Round thee flow without a shore.

P S A L M XVII. 1----5.

COME near thou, and hear now,
Jehovah, thine ear bow,
Attend to the right.

My tears, yea and prayers, they,
My God, are not hear-say,
But plain in thy sight.

2 No feigning, designing
I know, nor repining,
Thou see-est, O God;
My crying, and dying,
Deep groans upwards flying,
Do reach thy abode;

3 Be sent thence thy sentence,
Which knows no repentance,
Thou wilt not revoke;
For surely and purely
Thy words shall endure aye,
Unmov'd as a rock.

4 Beholding, unfolding,
O God, be thou bold in
Asserting my cause;
Let justice adjust this,
And do thou what just is,
Maintaining thy laws.

5 O prove me, remove me,
If thou canst reprove me,
When thou hast me try'd;
I claimed, or named
No boon, unashamed
In truth I confide.

- 6 Thy right-hand by night and
 By day never lighted,
 When searching me out,
 Severely and clearly,
 On sin late or early,
 Within and without.
- 7 No blame shall, no shame shall,
 No trespass my name foil,
 In thought, word, or deed.
 Annoyed, destroyed,
 My evil-employed
 Proud enemies bleed.

P S A L M XVII. 5----to the end.

- H**OLD up my goings in thy word,
 That I may never fall;
 The fulness of thy grace afford,
 Thine be the glory all.
 If thou desert me, who will hear?
 Or can comply with my request?
 But boldly I prefer my prayer,
 In confidence of being blest.
- 2 Jehovah, thou wilt not deny
 To give an answer soon;
 For I, behold, thy servant, cry,
 And I thy will have done.
 Display the glories of thy power,
 And all the treasures of thy love;
 Then welcome to the midnight hour,
 When death's grim terrors round me move.
- 3 No mortal ever cry'd in vain,
 When sorrows hemm'd him round,
 To him who doth in mercy reign,
 If faith was in the sound.

He knows my faith, he knows my hope,
 He weighs my misery and grief;
 To whom I mournfully look up,
 Imploring, sighing for relief.

- 4 What direful monsters fill the air,
 With shrieks and fiery wings,
 Fierce, desperate, quivering all to tear
 My soul with darting stings!
 But they may think as soon to rend
 The apples from Jehovah's eyes,
 Who doth his wings round me extend,
 As smite my soul which hell defies!
- 5 God, smite them! smite them through their heads!
 Them scorch with their own stings!
 Thus! thus! reward their filthy deeds,
 At me who flap their wings!
 They proudly act with tenfold more
 Than dragon's rage against my soul;
 Like lions on their prey they roar;
 Like furious flames their eye-balls roll.
- 6 Even now, they compass me around,
 (Me, and my people help!)
 Marking, and lurking on the ground,
 Lion and lion's whelp;
 Ready in act to spring abroad,
 From hiding places where they crouch:
 Rise thou, and disappoint them, God;
 Thyself, and thy salvation vouch.
- 7 The wicked are thy sword, O God,
 They may us smite indeed;
 But they shall smite us for our good,
 And make our death to bleed.
 And Satan is thy rod, O Lord,
 To give thy chosen ones a blow;

When they break loose against thy word,
Thou loofest against them their foe.

- 8 Destroy thou the rebellious ones,
And save us from their pride,
The slaves of Mammon, Belial's sons,
Whose hearts to earth subside.
Their portion have they in this world,
Big, full, and fat, their bellies swell;
Their flocks of children shall be whirl'd
Down with themselves to deeps of hell.
- 9 Gay they may be a little space,
And gallant in their trim;
Then leave their babes their wealth and place,
To follow in their time.
But I, the Lord of righteousness,
When I shall waken from the tomb,
With all my sons shall see thy face,
And welcome to thy glory come.

P S A L M XVIII. 1-----3.

I WILL love thee, Jehovah my strength,
And laugh at my enemies all;
Become my salvation at length,
Thou standing, I cannot well fall.
Thou standest my Rock in the plain,
I dwell in the holds of the top;
No army is able to gain
A footing upon the abrupt.

- 2 My Fortrefs commandeth the skies,
And all the champainry below;
If any insulters arise,
They are foundered and dasht with a blow.
A tempest of horrors oppress,
The arrows by millions were pour'd;

- And a quiver they made of my breast,
 My spirit they drunk and devour'd.
- 3 In midst of my struggle of death,
 My Deliverer regarded me well;
 He blew, and disperst with his breath,
 My foes and my anguish to hell.
 My God, my Comforter, and Lord,
 Comforteth me daily anew;
 My strength, by the strength of his word,
 My foes will eternally hew.
- 4 I will boldly establish my trust
 In him, yea, for ever amen.
 My Buckler will plant in the dust
 The hostile bravadoes of men.
 He's a Horn of salvation to me,
 That every way pusheth around;
 The Bashanite-bulls they must flee,
 Or welter in gore on the ground.
- 5 He's my Tower for defence and for show,
 Aspiring above clouds and sky;
 But they, as the dungeon are low,
 Compar'd with my Tower so high;
 He hurleth the engines of death,
 And hurleth away to the pit,
 O'erwhelming with deluging wrath,
 The fools who against me are set.

P S A L M XVIII. 3---19.

I WILL sing to Jehovah in rapturous lays,
 Whose glory upholds me in all of my ways;
 Environing enemies pressed me fore,
 Jehovah he shouted, and silenc'd their roar:
 Yea, the sorrows of death, flying swift as a cloud,
 That rideth before the wing'd tempests of God,

Apalled

Appalled my spirit, encompassing me;
And round me they rag'd as the floods of the sea.

2 Yea, the terrors of hell, both behind and before,
All around me, beneath me, above me, did roar;
They swelled, they dashed, they foam'd o'er my head,
Proud death-billows! rolling my soul to the dead.
In my pangs of distress I but heaved a groan,
And cry'd to my God, "I am gone! I am gone!"
My voice to his temple as lightening flew,
And all in his bosom it melted him thro'.

3 Inflam'd in my favours, he gave me a nod,
Then the earth, in amazement, deep-trembling at God,
All quaked, and heaved, and shook to the heart;
The mountains and hills in the hurry depart,
And leave their foundations discovered and bare,
Because they observed his wrath in the air;
They fled in a tempest away from the war,
Beholding the Lord coming down from afar.

4 In curled wreaths rowling, as clouds of the South,
Ascended in volumes, a smoke from his mouth;
His nostrils discharging whole worlds of fire,
Devoured the heavens to a coal in his ire;
The firmament round him he bent like a bow;
And pavements of darkness beneath him did throw;
On cherub, and seraph, he royally rode,
And on them flew lightening and flaming abroad.

5 In circles around him the winds their wings play,
And ushering darkness directed his way;
He made the dark waters pavilioning rise,
His canopy o'er him, with clouds of the skies.
Whole mountains of volleying cinders and smoke,
Through the centering darkness alternately broke.
The brightness and flashing dispersing the clouds,
Rattl'd hailstones, and coals of fire, rushing in floods.

6 Loud-

- 6 Loud-uttering his voice, from Jehovah on high,
 The thunder, and hailstones, and fiery coals fly;
 Yea, he sends out his arrows, and scatters my foes,
 He darts forth his lightnings, and so overthrows.
 The channelled waters evaporate to air,
 Their basons deserted by naked and bare;
 At the blast of his nostrils rebuked they fly,
 And melt to a shadow, when smote by his eye.
- 7 Thy judgments, Jehovah, unravelled appear,
 Thy counsels as chrystal transparent and clear;
 Before, they were hid as the deeps of the flood,
 But now that we see them, we see they are good.
 He sent from above, and drew me up to him,
 From the waters of troubles when swell'd to the brim.
 He baffled, destroyed, and utterly quasht
 The floods of malicioufness on me that dasht;
- 8 Too strong, they prevailed, and bore me along,
 For all but Jehovah the torrent was strong;
 They rusht in an instant preventing my fears,
 But lo, in an instant Jehovah appears!
 Now, calamity past, and creation renew'd,
 Be my dying and living with raptures review'd,
 By you, O my children, elected and lov'd.
 "Yea! amen to our Prince and Redeemer approv'd!"

P S A L M XVIII. 19----28.

OPPRESSED I was, and harraßt,
 And well-nigh quite ruin'd and gone;
 But my Father, beholding what past,
 Flew downwards, and rescu'd his Son.
 He dispatched my foes with a look,
 And gently raised my soul;
 They fled away at his rebuke,
 And now in the fiery-lake roll.

- 2 But I on the mountains now dwell
 Of liberty, singing his praise;
 He fav'd me and loved me well,
 Because I well loved his ways.
 My righteousness answered for me;
 My righteousness he did reward;
 In practice and heart being free,
 I called to him and he heard.
- 3 I cried, and pled I was clean,
 " My pureness and innocence see;
 " Destroy me, O God, if a stain
 " Of iniquity cleaveth to me!
 " Oh! search thou my spirit and reins,
 " And narrowly view thou my hands;
 " If a witness against me remains,
 " Wreath around me thy hardest of bands!"
- 4 No witness against me was found,
 Without me, within me, at all;
 Then, then he pronounced me found,
 And made my oppressors to fall.
 He blest me for keeping his ways,
 Even all of the judgments he show'd;
 And charg'd to resound with my praise
 Even all thy Dominions, O God.
- 5 Triumph, my redeemed, with me,
 Triumph in my righteousness wrought;
 Your iniquities cast in the sea,
 Your judgment to victory I brought.
 I never departed a jot
 From what I engag'd to fulfil,
 Until I unravelled the plot
 Of my Father's salvation and will.
- 6 For his counsels I kept in mine eye,
 His statutes I kept in mine heart;

- If he said to me "Run," I did fly,
If "Stay," then I could not depart.
I walked upright as his line;
And solidly hung as his plumb,
Upon the commandment divine;
From me no infringement did come.
- 7 Tho' charged I was with your sin,
With the load of your sorrows opprest,
For I call'd your iniquities mine,
And under their burden did rest;
Though thoroughly sifted and weigh'd,
No drossiness in me was found;
As gold in the furnace well-try'd,
I kept my integrity found.
- 8 Now therefore, Jehovah, my Judge,
Pronounced me perfectly pure;
And without hesitation or grudge,
Stamped me with his glory and power.
Yea verily, this is thy way,
Jehovah who reignest above;
Unmoved who ever shall stay
In thy Truth, shall rejoice in thy Love.
- 9 In the Merciful Mercy is glad;
Uprightness is glad in th' Upright;
Thy beauties all holy, display'd,
Encircle the holy in light.
But is there contrariness set
In the mad generation of fools?
They shall find their contrariness met,
And measured by their own rules.
- 10 For ever and ever amen,
Jehovah, my God, I'll adore,
In justice and mercy to men,
Who reigneth by me evermore;

He humbled me down to the ground,
 Death-fettered I lay for their sin;
 But starting again I rebound,
 And enter his temple within.

- 11 The redemption and glory, I reign,
 Of every elected dear son;
 Tho' prodigal, lewd, and profane,
 Away from my Spirit they run;
 Overpower'd by his grace they return,
 All-lowly before me they sit;
 They hear, love, obey me, and mourn;
 But the proud shall be damn'd in the pit.

P S A L M XVIII. 28-----35.

EXtinguist my taper, in darkness I mourn'd,
 Being chockt with the vapor of death;
 But soon to a flambeau my taper was turn'd
 By Jehovah, the God of my breath.

- 2 He snatcht from the pit, to the glories of day,
 Yea, he made me the regent of light;
 I shine with his own inexpressible ray,
 Condemning the shadows of night;
- 3 Thro' my God being active and strong as the sun,
 His Prince paramount over all,
 I have boldly thro' troops of my enemies run;
 Thro' Jehovah leapt over a wall.
- 4 How perfect, Jehovah, how tried thy word!
 Thy word is thy purpose exprest;
 Thou gave me thy purpose, thou gave me thy sword,
 A buckler thy word to my breast.
- 5 The rabble of idols are absolute trash!
 Jehovah alone is the God;
 Jehovah's the Rock, when the billows do dash,
 He remands to the depth of the flood.

- 6 In squadrons, ye mortals, upon me may pour,
 Jehovah begirdles my loins;
 He singly supports me in dangerous hour,
 Tho' infernal deep policy joins.
- 7 I walk as compos'd as no mischief were near,
 I walk in the shade of my rock;
 My foes as a forest wind-moved appear,
 And hie them away from the flock.
- 8 Jehovah too fitteth me for the pursuit,
 All-nimbly hind-like I bound;
 I prance, and the mountain-rocks tremble and shout,
 My foes are the grafs of the ground;
- 9 I stamp them to dust, and they wither away,
 Nor waver they more in the wind;
 Their glories are gone to eternal decay,
 Their blossoms in ashes they find.
- 10 Jehovah in person directing my hands,
 Undertook the formation of me;
 For warfare so form'd me, that stiff steely bands
 By my arms in pieces did flee.

P S A L M XVIII. 35-----39.

- J**EHOVAH will yield me salvation to shield me,
 Emergencies come as they will;
 His hand will uphold me, his kindness infold me,
 From enemies' malice and skill.
- 2 When enemies charged, thou hast me enlarged,
 And set me at liberty full; [led
 But they were entangled, the more that they wrang-
 They their bodies the straiter did pull.
- 3 Inveigled I view'd them, and quickly pursu'd them,
 Like wild-bulls they wrought in the net;
 They roared, and bellow'd, which I undervalu'd,
 And pierced them without regret;

- 4 They fell quite astounded, and mortally wounded,
 Unable to rise up again;
 With sorrow consumed, the man who presumed
 Against me, in sorrow remain.

P S A L M XVIII. 39-----43.

- S**TRENGTH is the girdle of my loins,
 And thou, Jehovah, art my girdle;
 Thou savest me when battle joins,
 And terrors round me intermeddle.
 Thou givest me the hostile necks
 Trampled beneath my foot, subdued;
 Who rose in wrath my soul to vex,
 My foot is in their blood imbrued.
- 2 They cried, but they cry too late,
 For there was no Redeemer near them;
 Even to Jehovah cries repeat,
 But lo, Jehovah would not hear them;
 Then furious, I began to beat,
 And tread them with my feet like ashes,
 A nuisance on the open street,
 O'er which the crashing cart-wheel dashes.

P S A L M XVIII. 43-----46.

- F**ROM strifes of the people I'm safely at rest,
 Jehovah hath quelled the tumult;
 In ruins I lay, being sadly distressed,
 But now I am gloriously new-built;
 The temple of God, I fell down to the dust,
 To rejoice in a blest resurrection;
 Accompany me in my triumph, ye just,
 For I am your head and protection.
- 2 I'm the King of the heathens, appointed of God,
 Yea verily, King of the nations;

- I rule, and move them, and sway by my rod,
 I break up their associations.
 Subdued, before me the strangers shall ly,
 Adoring in humble submission;
 No sooner they see me, than weeping they cry
 " We acknowledge! acknowledge thy mission!"
- 3 What numbers of people whom I have not known,
 Come pouring-in daily by myriads!
 Glad swarming Plebeians my sceptre do own,
 Yea, their Kings, and their Princes, and Peerage!
 The sons of rebellion that keep in their dens,
 Shall melt like the snow on the mountains,
 And flow to the pit, as the waters thro' glens
 Flow away to the sea from their fountains.

P S A L M XVIII. 46-----to the end.

- W**HO liveth for ever, Jehovah, my King,
 The theme of my raptures, for ever I sing;
 And, blest be my rock, let eternity sound,
 Thro' all his dominions re-echoing round;
 Blest, blest be the God of salvation to me,
 Who me and my people from bondage did free;
 It was he who aveng'd me, espousing my cause,
 And gave me the world, with a world of applause,
- 2 For sweet liberation I sweetly will praise,
 For high exaltation exalting my lays.
 The children of violence are violent as floods,
 They rush like the sea, and they drive like the clouds,
 Their waves seem like mountains broke loose from
 their base;
- How tremendous appeareth the pride of their ways!
 Jehovah but peepeth abroad thro' the cloud,
 I wonder and gaze, and cry " Where is the flood!"
- 3 Jehovah

- 3 Jehovah, because thou hast made me the Head,
 And rais'd me on high thy salvation to spread,
 The Prince of the kingdom that cannot remove,
 To give thy redemption to sons of thy love;
 I'll cause thy commandments approved to be
 Among all the Gentiles, and Isles of the sea;
 Amid their assemblies I'll triumph their King,
 And thy name in communion together we'll sing!
- 4 O Father Almighty, we'll sing to thy name,
 And "Abba," thy Spirit aloud shall proclaim,
 For we'll borrow thy Spirit's most ardent lays;
 O how lofty, unspeakably lofty thy praise!
 What high consolation thou givest to thy King,
 Thy King with his subjects shall gloriously sing,
 Thy Christ with his christians shall evermore
 In power of thy Spirit Jehovah adore.

P S A L M XIX.

- H**IS Godhead, see! with glorious beams,
 Thro' all the spacious ether streams;
 Enlightening heaven and all below,
 His glories thro' creation flow.
 The firmament expanded wide,
 With all the worlds of fire that glide,
 Within the ample bounds of space,
 Are but the vailings of his face.
- 2 But woven in Jehovah's loom,
 They in Jehovah's lustre bloom;
 And flaming thro' their texture gleam
 Th' amazing wonders of his name.
 Shines out in blazing light the day,
 And bids her rays by millions play,
 O'er all the ocean, earth, and sky;
 To shew the works of God Most High.

- 3 The night succeeding in her turn,
Bids all her starry armies burn;
They burn, keen ardors! in our view,
And give the God of hosts his due;
Around they roll a dancing choir,
Harmonious moving to his lyre,
And twinkle on with trembling eyes,
In modest silence thro' the skies;
- 4 But as they pass, I hear them say,
In secret whispers, "Come away,
"O come away, rejoice along,
"And shine as suns the stars among;
"Rise, O ye sleepers, rise, and shine,
"Your light is come, your light divine;
"And we will point you out the way
"Unto the spring of endless day."
- 5 Behold, with bolder face the moon
Advancing to her midnight-noon,
Her visage varies, comes and goes,
For she in borrowed beauty glows;
She feeds her flambeau at the sun,
'To shew the night what God hath done;
Walking majestic through the clouds,
She cries, "We all, we all are God's!"
- 6 There is no speech nor tongue at all,
But hears the loud celestial call;
There never was a line abroad,
Outstretched by the mighty God,
But where he measured with the same
The knowledge of his holy name;
Around the world, from pole to pole,
He bade his faithful heralds roll.
- 7 As light is spread by sun and moon,
So is by his Apostles done;

- They lift the trumpet to their mouth,
 And sound abroad th' eternal truth,
 The Gospel to the sons of men;
 Jehovah seals, and cries Amen.
 Proclaim the marriage of the Lamb,
 Unto a bride of sin and shame.
- 8 For it behoov'd his Son and Heir,
 To lay aside his glory fair,
 And tabernacle in the clay,
 To trim his bride in glory gay;
 But rising from the shades again,
 The sun of righteousness to reign,
 Issuing flaming thro' the sky,
 Forth from his tabernacle high.
- 9 In glory deckt, behold him shine;
 His Father's glories all combine,
 In circling radiance round his crown;
 And angels circle round his throne.
 His race of love the Bridegroom runs,
 More glorious than ten thousand suns,
 As Giants in their mighty course,
 O'erturning all opposing force.
- 10 The clouds beneath his chariot fly,
 And whirl around within the sky,
 Far from the fury of his path,
 They dive and hide their heads beneath,
 To tell the waters of the pit,
 How great the vehemence of his heat.
 So shall they all consumed be,
 O Mighty Prince, who love not thee.

P S A L M XIX. 6----to the end.

SEE how the sun with glorious beams,
 Thro' all the spacious ether streams;

See how, with keen-exploring eye,
He searches all below the sky ;
He circuits heaven round and round,
And nothing hidden there is found,
In all the watery or the dry,
But what his heat and light espy.

2 Even so the Gospel of our God,
Is seen through all the world abroad ;
Light hath no fellowship with night ;
So perfect clear the gospel-light ;
Light guides the pilgrim on his way ;
So in the kindly Gospel-day,
The light of truth bursts thro' the cloud,
And points to men the love of God.

3 Unfolding wisdom's ample roll,
The truth converts the simple soul ;
Thy testimonies, Lord, are true,
And just, and faithful in our view.
Thy statutes are eternal truth,
Proceeding from thy holy mouth ;
Directly beaming on our heart,
From whence they never shall depart.

4 The lightnings of thy pleasant eye,
Are thy commandments from on high !
They glance and play upon our soul,
Soft-melting into love the whole.
In tender reverence to our Lord,
We tremble at thy holy word ;
Thy word endureth ever clean,
And purgeth us from all our sin.

5 Thy judgments, Lord, most surely are
The quintessence of justice fair,
Desired more than purest gold,
By all who do thy love behold ;

- Much sweeter than the honey comes
 Distilling from the virgin-combs ;
 Besides, they are my only rule,
 My pearl of price, my precious jewel.
- 6 Who can conceive his numerous flaws ?
 But I appeal to thy own laws ;
 Oh try me, God, by purest rule,
 Thou'lt find me all a faultless jewel,
 From any crack, or blemish free ;
 In clearest light inspect thou me ;
 Thou must pronounce thy servant clean
 From failing or presumptuous sin.
- 7 For thou canst witness, if thy word
 Be pure, so is thy servant, Lord.
 Justice, Jehovah, is my plea ;
 In confidence to thee I flee ;
 In consciousness of pure design,
 And perfect freedom from all sin,
 I plead for every elect one ;
 In righteousness accept thy Son.
- 8 Thou bade me do thy righteousness,
 And speak to all thy children peace ;
 Lo, I have done thy will, O Lord,
 And glorify'd thy holy word.
 My strength and my Redeemer now,
 With all my saints to thee I bow ;
 Accept my vow, my heart, my hand ;
 And life for all my seed command.

P S A L M XX.

LET every heart, and every lyre,
 Be tun'd to sing with heavenly fire ;
 And hail King Jesus in a choir
 Of all his saints with joy ;

- Join thou, O Holy Ghost, along,
And lead the dance, and lead the song,
Presiding in the eager throng,
Combin'd in sweet employ.
- 2 Jehovah hear thee, mighty King,
Unto his heart thy prayer ring,
And may the answer make thee sing,
In day of thy distress.
The God of Israel who hath sent
His Prince to us with kind intent,
When foes against thy life are bent,
Their dire outrage repress.
- 3 Jehovah send thee in thy day,
And send thee soon without delay,
Supporting strength in all thy way ;
Till thou have gain'd the crown.
Behold thy King of Zion-hill,
Oh Abba, Father, thou fulfil
His pure requests who doth thy will,
Even in his dying groans.
- 4 Accept his offering, see how pure,
According to thy precept sure !
His sacrifice must still endure,
Fulfill'd his counsels all :
For he hath stood thy fiercest fire,
Th' infinite fulness of thine ire,
A chosen vessel all entire ;
No dross from him did fall.
- 5 Thanks to Jehovah evermore ;
The army of thy saints adore,
Expunged quite the shameful score
Of debt we ow'd to thee.
We'll glory now in Christ our King,
By him to thee the glory sing,

- Who doth to us redemption bring;
 Away our sorrows flee.
- 6 Our royal Captain wears the bays,
 By him our banners we will raise;
 Our royal motto shall be "*Praise,
 Praise to our God Most High.*"
 Wherever we shall see him move,
 Our valor we will strive to prove;
 For we will live and die in love,
 Where'er his standards fly.
- 7 O glory! glory! what is this?
 What high unknown excess of bliss!
 My soul imparadised is!
 The Holy Ghost is given!
 I hear celestial voices sing,
 With shouting all the concaves ring,
 Sing praise! sing praise to Christ, the King!
 He reigns the King of heaven!
- 8 In chariot-horses some confide,
 Mere shadows which away do glide!
 But by Jehovah we'll abide;
 He'll hear us when we cry.
 Our enemies are fallen down,
 But we are raised for the crown,
 Our Saviour reigneth on the throne,
 Our Advocate on high!

P S A L M XXI.

IN burning raptures shall the King,
 With all his saints, Jehovah, sing
 The sweet salvation thou dost bring;
 And boldly will we glory.
 Yea, in thy strength we'll lift our voice,
 And give a breath to all our joys,

- Till wide creation round rejoice,
And hear how loud we glory.
- 2 He triumphs in his heart's-desire,
Even all his lips did e'er require,
That we might charge the sounding lyre,
With victory and glory.
Thro' the prevention of thy love,
And blessings that shall never move,
Thy Embassy, the Holy Dove,
Hath fill'd him with thy glory.
- 3 Thou crown'd him with thy purest gold,
And said to all thy hosts, Behold
The Man in whom alone is bold
My soul to rest and glory.
Of thee he asked length of days,
Thou fill'd his bosom with thy praise,
And gave him an eternal blaze,
Of light, and life, and glory.
- 4 Thy sparkling love upon his crown,
Majestic honours round him thrown,
With high salvations thou hast shown,
Point out the Lord of Glory.
For thou hast singled him alone,
And call'd him thy Beloved Son,
And made him reign upon thy throne,
The Lord of all thy glory.
- 5 Thou threw his spirit in a trance,
When lifting up thy countenance,
Thou, "To my bosom," said, "Advance,
"Thou Son of all my glory."
The glory, blessing, he alone
Of all the saints before the throne,
Who shine adorn'd with palm and crown,
Admiring at his glory.

- 2 Their glory He, for evermore,
And thou art his, he stands before
Thy face, on head of all his choir;
Thou wilt defend his glory.
Jehovah, see! he streams with blood,
Defending of thy purpose good,
And quelling all the haughty proud,
Who rose against thy glory.
- 7 His royal joy is in thy will;
Thy will he burneth to fulfil;
Tho' every drop of blood he spill,
He spills it for thy glory.
Uphold thy King, Jehovah, do;
He trusteth in Jehovah's bow,
And thro' thy mercy standeth too,
Unmoved in thy glory.
- 8 His enemies, I see them fly,
Before thy sword, O thou Most High;
Thou'lt them extirpate utterly,
To vindicate his glory,
A fiery oven make them, God,
The fulness of thy wrath be blow'd,
Till all thy flames have overflow'd,
A bonfire to his glory.
- 9 Already, lo, they feel the flame
Arising smouldering over them,
Who rag'd and burn'd against thy Lamb,
A foil unto his glory.
Consum'd together, branch and root,
They leave no bud behind to shoot;
In parched lands they reap their fruit,
Against thy Branch who glory.
- 10 For they design'd a sad mischief,
And thus express'd their purpose brief;

- “ We’ll fill the chosen Plant with grief,
 “ And o’er him loudly glory ;
 “ For God will bring him no relief,
 “ His strength shall fall before the thief ;
 “ We’ll hew to earth the cedar chief,
 “ And spoil him of his glory !”
- 11 They spoke, and boasted in the air,
 But God preserv’d his Prince and Heir ;
 The boasters caught in their own snare,
 And spoil’d them of their glory,
 Surprizing in the very act,
 He made his heavens o’er them crack,
 And dash’d his arrows in their back,
 Giving them shame for glory,
- 12 Exalted thou, Jehovah be,
 And in thy power our King with thee ;
 That we may all thy mercy see,
 The glory of thy glory.
 Oh Abba, Father, Spirit, Son,
 Eternal Godhead, on the throne,
 To Thee, Jehovah, who art One,
 Be Glory ! Glory ! Glory !

P S A L M XXII.

- M**Y God, my God, why hast thou left
 Me thus, of all my joys bereft ?
 In pain ! in pain ! in pain !
 In mercy, mercy, oh ! return,
 And leave my soul no more to mourn :
 Return, return again !
- 2 Behold, and see thy Lamb implore,
 Help, help, before I am no more.
 Why stand so far away ?

- This bitter anguish makes me roar,
 Hell's blackest horrors flow me o'er;
 I roar both night and day.
- 3 The shades of midnight hear my moan;
 The dawns and the noon my groan;
 Art Thou, who made them, deaf?
 Creator of the eye and ear,
 Why dost thou not in pity hear,
 See and remove my grief?
- 4 Yet holiness is all thine own,
 The circling glory of thy crown,
 Who dwells't in Israel's praise.
 The Patriarchs and thy Israel all,
 In low submission down did fall,
 And loud their voices raise;
- 5 To thee their prayers upward flew;
 Thy blessings fell as heavenly dew;
 They cry'd, and were not 'sham'd;
 They pled their foes were fierce and strong;
 Their cry was turned to a song;
 Their plea was not condemn'd.
- 6 But I, the Prince of all thy might,
 The most condemn'd, despis'd wight,
 That ever press'd the ground,
 Nay trodden in the ground, a worm,
 Dash'd, dash'd upon by every storm,
 No mortal heeds my wound;
- 7 Nay, all that see me scorn and laugh,
 And count me as the useless chaff,
 That sporteth in the wind;
 The more I'm tossed in the storms,
 Scoffing they cry, "How he performs
 "Deeds of a mighty mind!"

- 8 Mischievous, bitter, bitter foes!
 They weigh upon their sneering nose
 My bitterness of soul!
 They jeer, and grin, and shake the head;
 "Plants of renown, we see, can fade,
 "And with the whirlwinds rowl!"
- 9 "He trusted in Jehovah's throne,
 "And said, he was Jehovah's Son,
 "Then let Jehovah now,
 "If he will have him, run in time,
 "Of his delights the flowery prime,
 "From ashes to rescue!"
- 10 Yet surely, thou, Jehovah, art
 (And wilt sustain the tender part)
 My Father, God, and King,
 Thou brought'st me safely from the womb,
 And guardest safely to my tomb,
 Yea, up again wilt bring.
- 11 For thou hast all my safety been,
 Since I engaged in this scene,
 In birth, in life, in death.
 I hung upon the breasts, by thee;
 By thee, I press'd my mother's knee;
 By thee, I yield my breath.
- 12 See, see me now how I am troubled!
 For stroke on stroke is sore redoubled,
 And nought but trouble near!
 For many bulls do fiercely gore me,
 On every side, behind, before me;
 They rage, they stamp, they tear.
- 13 Strong bulls of Bashan, mad and proud,
 Devour me, revelling in my blood,
 Their mouths upon me gape;

Their throat is like an open pit,
 And I am rolled down through it;
 How can I now escape?

14 They cast me forth upon the ground,
 And still continue raging round,
 As lions on their prey;
 Ravening, roaring on my bones,
 They crush me, dash me to the stones;
 My spirit melts away.

15 I'm poured out, a heavy shower
 Of streaming life through every pore;
 I'm drench'd in pools of blood!
 My bones are all in single joints,
 Massacred by their sharpened points,
 My flesh with gashes hew'd!

16 My heart, like wax in raging flames,
 All fiercely melted glows and gleams,
 Amidst my burning bowels!
 My strength is scorched to a coal;
 My eyes are fet, and cannot roll;
 Dark hell upon me scowls!

17 My tongue fast-cleaveth to my jaws;
 Grim death upon me wrecks his laws,
 And drags me to the grave!
 Asssembled devils have me found;
 The dogs enclosing me around,
 Keen-worrying, to me cleave!

18 They cling, and make their teeth to meet,
 And piercing through my hands and feet,
 'They havoc on my soul!
 Distended in such cruel guise,
 My bones do stare upon their eyes;
 For joy they shriek and howl,

Y y

19 My

- 19 My human enemies no less
Against me do their spite express,
And triumph in my spoil;
They part my garments on the spot,
And for my vesture cast the lot,
Even to reward their toil.
- 20 But be not far, O Lord, from me;
To thee, my strength, to thee, I flee;
Hast to relieve me thou;
Deliver from the murdering sword,
According to thy pledged word,
Oh save me, save me now!
- 21 O save my darling from the dog,
And bears who now my spirit hug,
Snatch me from lion's mouth!
Dire unicorns toss me high;
Between their horn-points I fly;
O save me in thy truth!
- 22 So will I spread abroad thy praise,
High hallelujahs to thee raise,
And glorious make thy name,
In the assembly of thy saints,
My brethren all, whose spirit pants
To know thy wondrous fame.
- 23 Now, now, ye saints, who love the Lord,
Rejoice, and tremble at his word;
Strike up a joyful sound,
Ye sons of Israelitic race,
And all ye children of his grace,
Let heaven and earth rebound.
- 24 For he despised not the cry,
Nor scorn'd the afflicted's misery;
He heard me when I pray'd;

He rode upon a fiery cloud,
 And shew'd himself th' avenging God;
 My foes away he fray'd.

25 My praises therefore shall ascend
 To thee, until the world shall end,
 And through eternity.

My whole assembly shall aloud,
 To God express my gratitude;
 I'll lift their song on high.

26 I'll pay my vows before them all,
 And lowest in submission fall,
 Being lifted up so high;
 My praise shall no remission know,
 My bosom never cease to glow,
 My ardors never die.

27 The meek shall feast upon my love,
 And they who taste shall never move,
 Being ravish'd in their soul;
 They shall rejoice before my God,
 And bless his name, and praise their food,
 Their cup being ever full.

28 They feast upon my flesh and blood;
 And filled with my Spirit good,
 They live for evermore.
 Sweet music runs the table round,
 And heaven swells in every sound,
 Re-echoing o'er and o'er.

29 All ends of th' earth remember shall,
 And turn obedient to my call,
 Jehovah, in thine hour;
 And every nation, kindred, tongue,
 At my levee submissive throng,
 Jehovah by thy power.

- 30 For thine, Jehovah, is th' empire;
 Thou rulest them at thy desire;
 The Gentiles bow them low;
 All that are fat and over-grown,
 Shall worship, and thy kingdom own,
 And eat what thou'lt bestow;
- 31 If they refuse to join thy saints,
 Despising what thy bounty grants,
 Still hankering after lust;
 Not one of them shall keep alive
 His soul by all they can contrive;
 Thou'lt write them in the dust.
- 32 For still thy purpose shall obtain,
 Till thou have finish'd every scene
 Decree-ed in thy breast.
 Thy seed shall serve thee evermore,
 Obey thee, love thee, and adore,
 In thee supremely blest.
- 33 Thy generation's pure as gold;
 But all the rest like dross are sold,
 To Satan, sin, and shame.
 But thine shall come, and sound aloud,
 To all the following race, that God
 Hath glorify'd his name.

P S A L M XXIII.

THE Lord's my Shepherd; I'll not want,
 Nor any one elected faint.
 My faint-ship and election, I,
 Do know his love will justify.
 His Spirit justifies his love,
 And gives me peace and joy to prove.
 His peace and joy, a flowing well,
 With heaven make all my bosom swell.

- 2 He makes me down to ly in peace
 Among the fresh and blooming grafs,
 Fill'd with the choicest buds of grace,
 In safety, come what will to pass.
 No blighting dews shall spoil the plains,
 Where everlasting verdure reigns.
 The world may wear away to dust,
 But ne'er an atom harm'd the just.
- 3 By the still waters leads he me,
 Smooth as they were a chrystal-sea;
 The waters swell up to the brim,
 And offer me the pleasant stream;
 I drink, but Oh! the wonders wrought
 In satisfying of my drought;
 A heaven goes down at every draught;
 With perfect love I'm fully fraught.
- 4 The waters too as chrystal clear,
 To represent the peerless sun;
 In them his glories all appear,
 Bright sparkling from his heavenly crown.
 His Image I reflected see,
 And the reflection changeth me,
 Till I in the same glory shine,
 As he, my glory, all divine.

P S A L M XXIII. 3.

IF any time I go astray,
 My Shepherd meets me on my way,
 Then he brings back my soul again,
 And bids his Spirit in me reign.
 He binds me in his chain of love,
 And says, "Thou must not hence remove;
 "But stedfast keep thine eyes on me,
 "My foot shall thy direction be.

- 2 " Within the paths of righteousness,
 " I have enclos'd thy happiness;
 " And therein that thou may'st abide,
 " Walk with thy Shepherd side-by-side."
 So was his tender pastoral charge;
 My strength was small, his love was large;
 For he himself perform'd the whole,
 In kind compassion to my soul.
- 3 Nor need I marvel now at him,
 Remembering that critic time,
 When he espied me in the jaws
 Of death, he then espous'd my cause;
 And boldly leaping down his throat,
 He chockt and slew death on the spot;
 Then sprung aloft with me along,
 And fill'd my mouth with this new song.

P S A L M XXIII. 4. to the end.

- Y**EA, though I walk in death's dark vale!
 Though every deadly thing assail,
 Yet will I fear no ill from them,
 Jehovah is my Shepherd's name.
 My Shepherd knows me perfect well,
 And all the state wherein I dwell.
 He sympathizeth tenderly,
 And while he lives, I cannot die.
- 2 How can I die! how can I fear!
 Since thou my Lord art with me here.
 There's not a tittle of thy name,
 But big with joy to me it goes;
 Thy ways are all a living stream
 Of love, which thro' my spirit flows;
 I drink the waters as they run,
 And find a heaven in me begun.

3 I glory not in heaven alone,
And all the pleasures round the throne;
But I in tribulations sing,
For therein I do pledge my King;
He drank the brook, and rais'd the head,
And me a sweet example led.
He gloried in the bitterest shame,
That I might glory in his name.

4 The rod and Spirit ever since,
The rod and Spirit of my Prince,
When I am fainting, wan, and pale,
To bring me comfort never fail;
When Esther-like, in day of trial,
I cannot live with a denial,
I boldly take my life in hand,
And live or die by his command.

5 When I am onward drawing nigh,
He will not suffer me to die;
But mildly holds the sceptre out,
And bids me banish every doubt;
“Now thy petition and request,
“Give thou to me, and be thou blest:”
If any time my mouth replies,
“*Thou see-est their conspiracies!*”

6 No sooner said, than lo, at once,
Big terrors to his face advance;
He gives the high commandment forth,
To banish all my foes from earth:
Yea, now triumphant, lo, I sing,
Triumphant in my God, my King.
My table thou hast furnished,
And every foe hast banished.

7 The fiery torrent o'er them flows,
Their anguish no relenting knows;

For thou hast filled high their cup,
 With black despair, instead of hope;
 But thou hast given to me the palm,
 And heal'd my wounds with Gilead-balm:
 They see me drinking from afar,
 The triumphs of the finish'd war.

- 8 I drink the flowing bowls of peace,
 The precious fruits of sovereign grace.
 My head by thee anointed flows;
 The ointment o'er my body goes,
 Goodness and Mercy all my days
 Of life, shall surely follow me.
 And in God's house, with endless praise,
 In thee my dwelling-place shall be.

Another of the Same.

- Y**E foxes, and lions, and leopards, and wolves,
 And dogs as mischievous as you,
 For lack of your prey, ye may worry yourselves;
 For Jehovah's my Shepherd, I trow!
- 2 Tho' I were remov'd to the desarts in haste,
 Green-pastures around me would grow,
 And give me to smile at the wilderness waste;
 For Jehovah's my Shepherd, I trow!
- 3 Tho' thirsty I were in the thirstiest land,
 Where never a streamlet doth flow,
 Even there, I would find the still waters at hand;
 For Jehovah's my Shepherd, I trow!
- 4 Tho' Satan should carry me off thro' the air,
 And threaten me headlong to throw,
 Surpriz'd, I would find my Preserver were there
 For Jehovah's my Shepherd, I trow!
- 5 If any time walking, I happen to stray,
 And know not well whither I go,

- Ere I'm well aware I'm restor'd to my way;
 For Jehovah's my Shepherd, I trow!
- 6 Yea now, though I walk in the valley of death;
 With shadows, and darknes, and wo,
 No evil shall hurt me, nor fill up my path;
 For Jehovah's my Shepherd, I trow!
- 7 Every step that I move is a mark to my soul,
 Tho' from sorrow to sorrow I go,
 That salvation's the nearer to me on the whole;
 For Jehovah's my Shepherd, I trow!
- 8 Lo, my battle is over, and victory gain'd,
 My foes they ly howling below;
 But I have my kingdom and glory obtain'd;
 For Jehovah's my Shepherd, I trow!
- 9 My table is furnish'd with heavenly wines,
 My joys, see how they overflow!
 But this is not all that my Shepherd designs;
 For Jehovah's my Shepherd, I trow!
- 10 For life everlasting to me he assures,
 In his house, where his pleasures do flow;
 Who is it will shut me now out of his doors?
 Since Jehovah's my Shepherd, I trow!

P S A L M XXIV.

JEHOVAH claims each spacious world,
 Which, roll'd and rounded in his palm,
 He thro' the vast expanse hurl'd;
 Self-balanc'd on their centres, flew
 They, round and round, with motion calm,
 Compos'd and steady, strongly whirl'd;
 All shining, to their orbits true,
 They man's exorbitancies shame.

- 2 Of all his orbs, in this terrestrial ball;
 Expresseth most peculiar joys

- Jehovah, sovereign Lord of all,
 Who holds creation in a band,
 And o'er the whole his eye employs;
 No atom can astraying fall,
 But he replaceth with his hand;
 Or, if rebellious, quite destroys.
- 3 The earth he founded on the seas,
 And well establish'd on the flood;
 He doth whate'er his counsels please,
 With freedom, on the moist and dry;
 He form'd their fulness, form'd them good,
 But man was glorious in his eyes,
 Till man rebell'd in point of food;
 Upright before, now all awry!
- 4 Where is the man? O say ye, where,
 That shall ascend Jehovah's hill,
 And dwell a welcome stranger there,
 Among the shining hosts above,
 And drink of pleasure pure his fill,
 Blooming as they, a glory fair,
 A living praise, a living love,
 Delighting in Jehovah's will?
- 5 Find out the man, the clean, the pure,
 Whose hands are fair as God the Lord,
 Who in his purpose doth endure,
 An absolute perfection still,
 Obedient to Jehovah's word,
 In heart, in life, with all his power,
 In doing, suffering all his will,
 Tho' pierced with Jehovah's sword.
- 6 Find out the man who shall remain,
 Unmov'd and steady as the pole;
 Nor lift his soul to what is vain,
 Though earth and hell combin'd, at once

Should

Should fall in tempests on his soul,
 O'erwhelming him with horrid pain,
 While through his heart God's arrows glance;
 Because he scorns to be a fool.

7 Find out the man who took an oath,
 And swore on all the pains of death,
 That he to break it would be loth;
 Jehovah took him at his word,
 Yea, for his oath he took his breath,
 Arresting soul and body both;
 He for a breach of faith explor'd,
 Yet finding none, he pour'd his wrath.

8 Behold the man! for this is he,
 The man approv'd of God's own heart,
 The Lord and Son of David see,
 The end and glory of the law,
 Which he fulfill'd in every part;
 O generation pure, for thee,
 In faith who shine without a flaw,
 O God of Jacob, by thine art.

9 Draw up, ye everlasting gates,
 Draw up your heads, and lift them high;
 For lo, the King of Glory waits,
 Lift up, ye everlasting doors,
 Display, display an open sky;
 Behold the King with all his states,
 To day through all your entrance pours,
 See, see his royal banners fly!

10 Who is this King of glory? Who?
 Say, who this King of glory is,
 That enters here with such ado?
 Jehovah see, the Mighty King,
 With all the thousands that are his;
 Adore, and know, adore, and bow,

To him the strength and victory sing,
And hail him into paradise.

- 11 Who is this King of glory? Who?
That with his armies fills the skies,
Victorious over every foe,
With strength and majesty so high,
In triumph entering paradise?
Descend, ye heavens, and bend ye low,
Jesus, the Lord of hosts, is nigh,
Lo, he the King of glory is!

P S A L M XXV. 1-----8.

- M**Y Lord, my God, arise;
To thee my Spirit flies;
Look down on me with pleasant eyes,
And do not thou my suit despise.
- 2 Jehovah, thee I love;
My foot shall not remove,
Till I thy consolations prove,
High raised up my foes above.
- 3 And for thy Darling's cause,
Who kept thy darling laws,
No mortal e'er ashamed was,
Who gave to me my just applause.
- 4 But sons of haughty pride,
Thy Chosen who deride,
And do not in the Rock confide,
Like water from the rock shall glide.
- 5 O send thy Spirit out,
To banish every doubt,
That I may bring thy will about,
And make thy saints with gladness shout.
- 6 Thy Spirit knows thy ways,
Thy Spirit wings thy praise,

Thy children's heart doth heaven-ward raise;
And teacheth them to know thy phrase.

7 O lead me by thy truth;
I hang upon thy mouth;
Thy word directeth all my youth,
Thy word my spirit all reneweth.

8 Thou art my God alone;
I pray before thy throne,
Till thou with thy salvation crown
Thy own Beloved Faithful Son.

9 Jehovah, O do thou,
Remember mercy now,
In kind compassion downward bow,
And all thy tenderneesses shew.

10 Thou Faithful, Just, and True,
Thy glory let me view,
Thy sweet refreshments, ever new,
On me distil as evening-dew.

11 Behold my body clean,
My church, I bear her sin;
As she had ne'er defiled been,
Behold my church my Elect-queen.

12 On me be all her wrong,
Nor let me labour long,
Beneath the load so heavy, sore, and strong;
O fill my mouth with joy and song.

13 Disperse thou far away,
My burdens which me slay,
And bring deliverance in my day,
My sorrows buried in the sea;

14 And give my Fair, my Dove,
To shine in all thy love,

And

And all her blame, and shame remove,
And raise her to thy joys above.

15 Let all my righteousness,
My Spirit, Grace, and Peace,
Adorn her round, and fill her face,
With holy boldness in thy place.

16 My God, for thy own Name,
This goodness I do claim,
Even I, thy unpolluted Lamb,
Who to Thee come, and from Thee came,

P S A L M XXV. 8-----12.

HOW great the goodness of the Lord,
The Lord of all my glory!

He'll sinners teach his holy Word;

All humbly O adore ye.

The meek and lowly he will guide,

In all the ways of pureness;

In all he says ye may confide,

For all his words are sureness.

2 His footsteps all are perfect peace,

And to the Faithful pleasant,

Who love his covenant of grace,

And Me, his matchless present.

For his own sake he pardon shall

The scandalous transgression;

For his demands I answer all,

And make the good confession.

P S A L M XXV. 12----14.

WH O is the man that feareth
The Lord, and his word heareth,

And as the case appeareth,

Doth therein acquiesce?

The Spirit ever chufeth,
 Nor ever once refuseth,
 To blefs the man who ufeth
 Aright the words of peace.

- 2 Who is the man but Jefus,
 The Prince who came to fave us,
 Whofe blood and merits eafe us?
 Jehovah loves him well.
 His feed fhall dwell in pleafure,
 And know his hidden treasure,
 No robber make a feizure;
 In God they ever dwell.

P S A L M XXV. 14. to the end.

THE Spirit of the Lord indwelling,
 Every fecret fear repelling,
 Is the glory of the Saint;
 Making all his motions fteady,
 Strong, and found, compleat, and ready,
 In thy holy covenant.

- 2 Turn thee now, and blefs me, Lord;
 All my heart is in thy word;
 Difentangle thou my feet.
 How difconfolate my ftate!
 Help me ere it be too late;
 See their nets about me meet.
- 3 Straited I am more and more,
 For my troubles prefs me fore,
 Swarming eager on my heart;
 Fox-like preying on a lamb,
 That has ftrayed from its dam,
 They with blood and life depart.
- 4 See, Jehovah! fee thy Son,
 How I'm prey'd and worried on!
 My diftreffers reprimand.

Lift away the mighty load,
Of my sins, O Mighty God,
Laid upon me by thine hand.

5 Oh consider all my foes,
Driving on their furious blows,
All their soul descends along.
Fierce and cruel is their spite,
Cease they neither day nor night,
Wasp-like hiving round me throng.

6 Every one a deadly pest,
Of my soul they make their nest,
Fixing in their fiery stings.
Pour on them thy scalding flood;
Let them perish with my blood;
Choke their wrath, and burn their wings.

7 Send deliverance from on high,
By the hands of charity,
Speedy, speedy, to my soul;
So ashamed never shall
Be thy servant for his fall;
I my cause upon thee roll.

8 Let Integrity of thine,
Truth, and Faithfulness incline,
To preserve thy Priest and King.
Lo, behold my ransom-blood!
Let redemption now be shew'd!
And thy Israel shout and sing!

P S A L M XXVI.

JUDGE me, Jehovah, I request,
And try me in thy fire;
Thy sterling gold will stand the test,
And answer thy desire.

- 2 Thou'lt find me innocent, and free
Of any base alloy.
Strict Justice, I appeal to thee,
To save me, or destroy.
- 3 Let mine integrity maintain,
And advocate my cause;
According as my ways have been,
Give, or deny applause.
- 4 Nay, lay thy plummet to my mind,
And view it o'er and o'er;
If thou an aberration find,
No mercy I implore.
- 5 For all my working, and design,
I by thy level prov'd;
So, even by thy faithful line,
My work shall stand unmov'd.
- 6 Explore me, God, explore me round,
My spirit, heart, and reins;
I know before, there will be found
No blemish, flaws, or stains.
- 7 Thy loving-kindness, Lord, always,
Within my bosom glows.
Thy truth upon my spirit plays,
As sun-beams on the rose;
- 8 Evolved to the blowing air,
Display'd my leaves appear;
With flavor sweet, and beauty fair,
They last through all the year.
- 9 I will not shine to persons vain,
Nor bloom upon their breast.
The base and lewd dissembling train,
O God how I detest!
- 10 I never will th' assembly grace,
Of men designing ill;

Nor flowering, smile upon their face,
Who do not love thy will.

11 I'll wash my hands in innocence,
All purged pure and clean;
And then receive thy benifons,
Around thine altar seen.

12 I'll shed abroad my streaming blood,
And sprinkle all my faints;
And fill them with my Spirit good,
And leave them no complaints.

13 So shall they publish with their voice,
And sound aloud with me,
The fulness of their given joys,
In grateful strains to thee.

14 We'll glory in the wond'rous themes,
And wonder at thy ways;
More glorious than the sunny-beams,
More numerous than their rays.

15 For I do love, and they do love
The mansions of thy grace,
Where all thine honour shines above,
And fills thy holy place.

16 I cried therefore in my day,
O gather not my soul,
With men of bloody-minded way,
Of fallhood dire and foul;

17 Who by the cunning subtle thief
Are cozen'd with a bribe,
Till down they go, with their mischief,
To his infernal tribe.

18 But as for me I wrap me up
In mine integrity;

And

And they who pledge me in my cup,
Shall live, and never die.

19 I die, their own Redeemer, lo!

I die at thy command.

Eternal life through me bestow,

To all the select band.

20 Welcome, Jehovah, to thy love,

I stand on even ground;

Nor shall my glad assembly move,

Who hear the joyful sound.

P S A L M XXVII. 1-----6.

JEHOVAH is a sun to me,

In shades I cannot mourn;

Revolving round me him I see,

From sorrow's farrest bourne.

2 Jehovah's my salvation-tower,

I dwell within his heart;

My raging foes may round me pour,

With all their warlike art;

3 May raise their batteries to the skies,

And plant their engines sure,

My spirit all their storm defies,

And counts it a May-shower.

4 What are they all but busy flies,

That buz and play an hour?

Tho' myriads, myriads, myriads rise,

They have no sting nor power.

5 I will not fear their multitude,

When swarming in the breeze;

Jehovah is my fortitude,

And they but sorry flies.

6 O'er me Jehovah spreads his wings,

And watches o'er my life;

- I laugh at the insulting things,
That move an idle strife.
- 7 The locusts came, indeed, like clouds,
And hiving on the green,
They clean devour'd the flowery buds,
As they had never been.
- 8 Jehovah sent a mighty wind,
And swept them to the seas;
Nor left a single one behind
A-straggling in the breeze.
- 9 Thus shall my squadron'd enemies,
Combined close and strong,
Be as the misty vapor flies,
On winged winds along.
- 10 They meant to make a sudden push,
And push me to the ground;
But like a furious water-rush,
Themselves themselves confound.
- 11 In confidence my heart is glad,
And shall be evermore;
That all their blasts are mere bravade,
No sooner heard than o'er.
- 12 Thus they shall vanish in their shout,
A distant thunder-storm;
And spend their forces in their rout,
Nor even smite a worm.
- 13 But I have made a solemn vow,
And sworn by the Lord,
My Spirit still adhereth true,
And voucheth to my word;
- 14 That I will bear the greatest ill,
Before I lose my claim,

- That I may dwell on Zion-hill,
And glory in his name ;
- 15 A dweller in his holy place,
A dweller evermore,
In all the beauties of his face,
Away from the uproar.
- 16 My heart shall hang upon his eye,
My motions on his hand ;
For I shall reign with him on high,
The Prince of all the land.
- 17 In times of perilous distress,
When wars outrageous roar,
As mad tumultuous swelling seas,
Lashing the founding shoar,
- 18 (Secure in his pavilion, I,
Unmoved as his throne,)
Above the hurricanes that fly,
Resembling the sun,
- 19 Within his tabernacle gay
Shines He, in glorious Light ;
His presence is the joyful day,
His absence is the night.
- 20 He shews abroad his lofty face,
Away the tempests run ;
So to the tumults he says, Peace ;
They end as they begun.

P S A L M XXVII.

JEHOVAH is a Rock to me,
He stands my bulwark in the sea,
When mad the billows roar ;
My enemies the billows ride,
By thousands on the foaming tide,
And all their fury pour.

- 2 Against my Rock they swell and dash,
The Rock-side doth their fury quash,
They spend their strength in vain;
They sink away with howling cries,
And then again like mountains rise,
And die away again.
- 3 At length remanded to the deep,
They pass away, and with them sweep
My fears away to hell.
My head is lifted to the skies,
Being now the head of paradise,
I mock them who rebel.
- 4 My sacrifice of blood is past,
But that of Joy shall ever last.
My harp I will employ,
In singing praises to my King;
And all my saints along shall sing,
“Jehovah is our joy!”

P S A L M XXVII. 9. to the end,

- J**EHOVAH thou wilt hear my voice,
When I to thee do cry;
And thro' thy love I will rejoice,
For ever in thine eye.
- 2 Come boldly forward to my face,
I heard my Father say;
I'll shed on thee my choicest-grace,
And change thy night to day.
- 3 Amen, behold thy Son advance,
My heart unto thee said;
Lift up on me Thy countenance,
And do away the shade.
- 4 Let my Redeemer on me smile,
And I will smile with joy,

At all my persecutors vile,
Who would my soul destroy.

5 Thou never wilt thy servant leave,
Whom thou hast raised high,
And drawn up from the darksome grave,
Unto the lightsome sky.

6 When my own brethren call'd me mad,
And sought to bind my hands;
And all my foes encompass'd had
Around with hostile bands;

7 Fled dastardly my friends away,
In terrors for their blood;
My trembling mother saw the fray,
And pour'd her soul to God.

8 But tho' my friends had lions been,
And had a mother's heart,
They could not, rushing in between,
Have sav'd me from the dart.

9 But lo, Jehovah gathered,
And bundled up my soul;
And all the tumult scattered,
Upon me which did roll.

10 Jehovah taught me in the way,
And led me to his throne;
Because of all the frightful fray,
That had me overgone.

11 He saw their cruelty and spite,
And dash'd them in the mouth;
They tried, but they could not bite
Me with their broken tooth.

12 Then they essay'd to blow me dead,
With their envenom'd breath;
As falshood makes the truth to fade;
But I escap'd the death.

- 13 My soul had fainted in the way,
 Unless I had believ'd
 The words my God to me did say;
 By them I was reliev'd.
- 14 Advance ye boldly to his throne,
 My Father bids you come :
 All ye who glory in his Son,
 My Father's is your home.

P S A L M XXVIII.

- J**EHOVAH, Jehovah, give ear,
 My spirit within me is troubled ;
 Except thou shalt quickly appear,
 My sorrows shall quickly be doubled.
For if thou, my Redeemer and Rock,
 Shall answer my prayers with silence ;
 Behold, my insulters will mock,
 And send me to silence with violence.
- 2 But why do I mourn in the dust,
 Arrayed in humiliation ;
 The Lofty, the Holy, the Just,
 Surrounded with mere desolation ?
 If thou shalt rebuff my request,
 And laugh at my expostulations,
 Who shall in thy favour be blest,
 And rejoice in thy sweet consolations ?
- 3 If I am rejected with blood,
 Blood-sprinkling the way to thy temple,
 When thy wrath carries off as a flood
 The children of evil example-----
 But lo ! I have glorify'd thee,
 And finish'd the office required ;
 And lo ! thou hast glorify'd me,
 And granted me all I desired.

- 4 Thou hast me delivered from those,
Who glory in strife and contention;
Destruction is all they propose,
And subtile is their invention.
As a dog they approach you, and fawn,
As if nothing but kindness they bring you;
But ere you shall find them withdrawn,
You shall find, as a serpent they sting you.
- 5 Loose on them thine angels of death,
And speedily let them pursue them,
Their wrath recompensing with wrath,
Until thou shall wholly undo them.
Because they regarded not thee,
Nor any of thine operations,
Away to the dungeon they flee,
O'erwhelmed with dire execrations.
- 6 O blessed for ever be thou,
Who gave ear unto my supplication;
For thou art the strength of my bow,
My Shield, and my certain Salvation.
My heart on Jehovah relied,
Relied upon him with pleasure;
For he is a Saviour tried,
My very peculiar treasure.
- 7 With me alleluias sound,
My people to him in a song;
For he is my Saviour found,
And he is my Saviour strong.
I am his Salvation to you,
For so hath Jehovah appointed;
He glorify'd me, and he glorify'd you,
In the person of me his Anointed.
- 8 Jehovah, my portion, and glory alone,
Give ear to my fervent desire;

According as on me thy favour has shone,
 And my foes are consum'd in thine ire.
 Thou savest the Shepherd, and savest the flock,
 Lead them to the cool living fountains;
 And feed them, thy own dear peculiar stock,
 With safety upon thy high mountains.

P S A L M XXIX.

SING high the praises of the Word,
 The mighty Word of God the Lord.
 The wonders of his person tell,
 Ye angels that in power excel;
 Diffuse your energetic fires,
 Upon your heavenly sounding lyres;
 And when you have your utmost shown,
 Declare the subject still unknown.

- 2 Hark! hear I not loud echoes swell,
 From highest heaven to lowest hell,
 Crowding his glories in the gale?
 "Lo strength and majesty prevail,
 "Ascribe ye victory to the King,"
 The lofty hierarchies sing,
 "In holy beauties, all adore,
 "His glad creation, evermore."
- 3 In doing all you e'er can do,
 You cannot give the Lord his due;
 His voice upon the waters flies,
 In wild confusion thro' the skies;
 The heaving clouds from all the sea
 Cry, Lord, "Behold thy servants we,
 "With circumvolving forces driven,
 "O'erspreading all thy spacious heaven!"
- 4 His sounding voice rebounds again,
 And blows abroad the rushing rain;

Or dewy-mild-delightful showers,
 Cloud-sifted on the young-ey'd flowers,
 Sweet playing on their glowing lips,
 In kind salutes, with tender tips;
 Their blowing beauties gently swell,
 And gayly wanton in the gale.

5 The God of glory's thunder rolls,
 And rocks the world to both her poles;
 Tumultuous-swelling, upwards rise
 The floods, (tremendous!) to the skies;
 The voice that rais'd them makes them fall,
 They shrink and tremble at his call;
 Sunk in their deep capacious beds,
 They skulk in fear, and hide their heads.

6 The storm of God the world devours,
 Through all the blast the Godhead pours.
 Sweeping along with awful force,
 O'erturning nations in its course,
 Majestic rides th' impetuous spirit;
 Wo to the thing that does not fear it,
 And by submission falling low,
 Prevents its breaking by a bow.

7 He blows aloud; the forests bend;
 Their mountains can no more defend;
 Harsh-crashing, rifted to their roots,
 They kiss the rocks with fierce salutes;
 The rocks and they up-torn fly,
 Promiscuous-rowling through the sky:
 Whole Lebannon goes off along,
 With all her cedars in the throng.

8 The hinds and herds with all the droves,
 That danc'd among, or round the groves,
 Together whirled in the air,
 Are dash'd to pieces here and there.

The dams aborting with their young,
 Upon sharp-pointed rocks are flung,
 Expired ere they felt the shock;
 The following horrors only mock.

9 If any eye survives the scene,
 What mingling carnage is their seen,
 Of men, and cattle, winged fowl,
 And those which in the desert howl,
 Conglomerated in a heap!
 The flames of fire upon them leap;
 No atom can escape their sway,
 In direful desolation-day.

10 Jehovah sends his lightnings out,
 That, flashing on the mountains, scout,
 And penetrate their inmost wombs;
 They bounce, they burst like charged bombs;
 The splintered rocks fly in the air,
 And leave deep gulphs where erst they were;
 The gulphs, discharging water-floods,
 Pursue the mountains thro' the clouds.

11 These are the thunders of his voice,
 In days of dreadful war and noise;
 But in his temple every one
 Proclaims the glories of the Son.
 The nations all as seas may roar,
 The Son reigns King for evermore,
 The Strength, the Joy, the Life, the Peace,
 Of all the faithful loyal race.

P S A L M XXX. 1---4.

MY Spirit shall raise a song to thy praise,
 Jehovah, my glory, and portion for ever;
 I'll dwell on thy name, exalting my theme,
 Thy praise and my Spirit no longer shall sever.

- 2 Because thou extolled, when foes on me rolled,
 And lifted thy Servant sublime up to heaven;
 They meant to rejoice, on spoil of my joys,
 But quickly by thee to destruction were driven.
- 3 O Jehovah, I cried, and warmly applied,
 In tender compassion, my God, do thou heal me,
 Nor was I ashamed, whenever I named
 My God, I perceived, my God would not fail me.
- 4 By the strength of thine arm, thou sav'd me from harm,
 When I was deep sunk in the depth of the dungeon,
 The dungeon of death, the heart of the earth,
 Where I for my brethren a victim was plung'd-in.

P S A L M XXX. 4---6.

- S**WEETLY tip the willing strings,
 Rapture trilling thro' the soul:
 All above you heaven sings;
 Sing, O earth from pole to pole.
- 2 Sing, ye fairs, and glory give,
 To the God of all your peace;
 To my God by whom I live,
 'Musing on his Holiness.
- 3 Live I now your quickening Head,
 Live the mirror of his love;
 Died I in your room and stead;
 Dying love shall never move.
- 4 Like the sun beneath the sea,
 Sunk a while, I rose again,
 Sowing light o'er hill and plain,
 All my fairs shall shine with Me.
- 5 But a little lasts the cloud,
 Shadowing Jehovah's face,
 When his glory shines abroad,
 On the children of his grace.

6 Life doth in his favor ly,
 Life eternal to his faints ;
 Heaven dwelleth in his eye,
 Heaven will shine away your wants.

7 Weeping like the night endures,
 Sad and lowring on the plains ;
 Harshly pouring cold bleak showers,
 Oh ! how grievous are the rains !

8 But the morn advancing on,
 Dissipates the grievous things ;
 Shedding light and joy anon,
 Thrown from her rosy wings.

9 Darknes is the womb of light ;
 Sorrow is the womb of joy ;
 Groan thy last ; and take thy flight,
 Where no weeping shall annoy.

10 Would the mother see her son,
 Let her welcome then her throws ;
 Would you have your warfare done,
 Fight your way to peace thro' blows.

P S A L M XXX. 6. to the end.

LO, your Lord and Saviour, I
 Said in my prosperity,
 I shall never moved be,
 For the deaths that come on me.

2 Thou, Jehovah, in thy love,
 Built me up, I could not move ;
 Stood I like a mountain strong,
 When the lions round did throng ;

3 Hoped they amid the fray,
 On my trembling soul to prey ;
 But they'd easier mov'd the rocks,
 Than have mov'd me with their shocks.

- 4 Thou indeed didst hide thy face,
And the trouble rest my peace;
But I cry'd, O Lord, to thee,
Lowly bending on my knee.
- 5 Where's the profit of my blood,
If I sink beneath the flood?
Where shall thy redeemed sit,
Their Redeemer in the pit?
- 6 Would the dust of me, or mine,
Sing thy praises all divine?
If beneath the earth we lie,
Who shall sound thy truth on high?
- 7 O Jehovah, bow thine ear,
My impassion'd prayer hear.
In compassion unto me,
Let me now thy glory see.
- 8 Lo, behold, thy glory comes,
Dissipation to the glooms;
Mourning all away is fled,
Gladness danceth in her stead.
- 9 Thou for me my sackcloth hast
Torn away from loins and breast;
And begirt with joy around,
Healed every former wound.
- 10 Therefore evermore I'll sing
Praise to Thee, my God and King.
All my soul to glory turns,
In thy praises all it burns.

P S A L M XXXI. 1-----6.

HELP, Jehovah, help me soon,
Lo, I sink into the pit;
Reach thine arm unto me down,
Draw me, draw me up from it.

- 2 Hangs mine eye upon thine arm,
Waiting for the motions of it;
To rescue my soul from harm.
To exchange my loss for profit.
- 3 Loss to profit thou wilt turn,
For the Darling of thine heart;
Metals in the furnace burn;
Gold and dross in furnace part.
- 4 Dross no portion is of gold,
Tho' commingled for a while;
Only gold shall fill my mould;
And thine image on me smile.
- 5 In thine image I shall shine
Glorious, by thy smiling love;
All my glory bright, divine;
Righteousness shall never move.
- 6 In thy righteousness unmov'd,
I shall never be ashamed,
Cause of mine be unprov'd,
Or deny'd a thing I claim'd.
- 7 Bend thine ear, Jehovah, bend,
Bend thine heavens, and come down;
Speedily deliverance send,
See, my foes are rushing on;
- 8 Rushing on with furious rage,
Lions roaring all around;
Meet them, God, on thy sword's edge,
Dash them, hew them to the ground.
- 9 Write their names among the dust,
Write them in their own heart-blood,
After my heart-blood who lust,
Proud, stubborn, fierce, and lewd.

- 10 But be Thou my Rock of strength,
Let me lodge within thy heart;
Glorying o'er my foes at length,
Turn'd on them their every dart.
- 11 Victory ! victory to my King !
Thou my Rock, and Fortrefs art;
My Redeem'd with me shall sing,
Sing aloud with joyful heart.
- 12 Thou wilt glorify thy name,
Lead me, guide me in thy love ;
Extricate my soul from them,
And their stratagems remove.
- 13 For they try the subtile way,
Failing in their proud assault ;
Privily their snares they lay,
Looking when my foot shall halt.
- 14 But, Jehovah, in thine eye,
All their subtleties are bare,
Thou'rt my strength, to thee I cry,
Let them vanish into air.
- 15 Into thine hands I recommend,
O Jehovah, God of Truth,
My spirit ; lo ! my head I bend,
Dying in my prime of youth.
- 16 Finish'd now I see my cause,
Thou art my redemption, God ;
I have glorify'd thy laws,
Glorify'd them in my blood !

P S A L M XXXI. 6-----9.

I HAVE abhorred them who love
Their lying vanities, O Lord,
The idols of the hill and grove,
To whom they have libations pour'd.

Their own blood thou wilt pour in streams,
 The drink of their own offerings vile,
 Who dare to mention filthy names,
 And glory in their shame the while.

2 But I will glory in thy name,
 And build my faith upon thy word;
 The floods that swell against the same,
 Shall fall again of their accord;
 As winds and waves that rage and roar,
 And dash themselves on huge sea-rocks,
 They shew their weakness, and no more,
 Dispers'd to foam with their own shocks.

3 But I, escap'd from the seas
 Of trouble on my soul that roll'd,
 Will drown the noisy waves with praise,
 My God above the skies extoll'd;
 Extoll'd by me for evermore,
 By me and all my ransom'd ones,
 For thou hast burst my prison-door,
 And brass'd chains from off my loins.

4 For I was deep enclosed in
 The middle of the deadly pit,
 A sacrifice for human sin;
 My God, thou knowest, I'm free from it.
 Thou knewest my soul in tender love,
 And pour'd thy consolations in;
 And drew me to thy heaven above,
 As free from suffering as from sin.

P S A L M XXXI. 9-----19.

COMPASSION, Lord! compassion Lord!
 For I am sore distress'd;
 Mine eyes, and eye-lids are all blurr'd
 With tears, and want of rest.

- 2 My sight is quite consum'd away,
The sun but shines in vain ;
In vain to me, for all the day
I see but sights of pain.
- 3 And when the evening-shades advance,
They bring me no relief.
Ten thousand horrors round me dance,
As sporting at my grief.
- 4 Mine ears are stunn'd with hideous screams,
Of cruel staring sights.
I'm torn to pieces in my dreams ;
My night's one scene of frights.
- 5 My soul is all a sea of wrath,
Where fiery surges roll,
Which toss my thoughts from death to death,
And rage without control ;
- 6 My body as a floating wreck,
Is carried to and fro,
According as the billows break,
With an impetuous flow.
- 7 My life is like the broken reed,
Before the rushing hail ;
My joys are knocked on the head,
And griefs for joy prevail.
- 8 My years are like the misty rain,
That flies before the wind,
My sighs have drifted them amain
And left my woes behind.
- 9 My strength is poured with my blood,
In circumfluent streams ;
With blood my vesture's all imbru'd.
To wash away my crimes.

- 10 My crimes they are, but not by me,
I know no guilt at all;
Imputed crimes they are by Thee,
And dear, for which I fall.
- 11 By thee, my God, in thy decree,
I bear the sins of men;
Because of their iniquity,
My bones away do wane.
- 12 I am reproach of all my foes,
My foes as hell combin'd;
But foes are friends, compar'd with those,
Esteem'd my neighbours kind.
- 13 My neighbours and my kindred-blood,
Esteem me worse than mad;
As if with Beelzebub I stood,
And God forsworn had.
- 14 I am a terror to my own,
My own approven few;
They saw me in the toils o'erthrown,
Away like wind they flew.
- 15 I am forgotten as the dead,
Who perish'd in their blood,
Being cleft asunder thro' the head,
On fields before the flood.
- 16 I am no more regarded now,
Than even a potsherd vile,
Cast forth upon a dunghil brow,
Whose very touch doth soil.
- 17 I'm shunned like a thing unclean;
No one will plead for me;
Nor even own with me they've been,
But straight away they flee;

- 18 They flee as from a serpent's hiss,
And tremble all like reeds,
For crime of being witnessess
Unto my holy deeds.
- 19 But all my foes cleave fast to me,
And mock my bitterest woe;
Enjoying, with a vast of glee,
The things which pierce me thro'.
- 20 They brought a multitude of men,
With slanders in their mouth;
And though they found them slanders vain,
They seal'd the slanders truth.
- 21 But oh! my very hope and faith,
By which I clave to Thee,
My good confession was the path,
Which led me to the tree!
- 22 New terrors started round my soul,
Their garments when they tore;
Because I kept thy glory whole,
My God, whom I adore.
- 23 In close cabal they plot my death,
Their heart is in my blood;
No less will satisfy their wrath;
Nor thine, my Lord and God.
- 24 They meant me ill; Thou meant me good;
I therefore chearfully,
Prepare to lose my precious blood;
Jehovah sees me die.
- 25 My times are wholly in thy power,
My life, my death, my joy;
Save me, in thy appointed hour,
From monsters that destroy.
- 26 They pour on me their cruelties,
And riot in my pain.

Pour thou thy tempest in their eyes,
And raise me up again.

- 27 Pour all thy glories on my soul,
And make my face to shine;
Anointing me with thy own oil
Of gladness all divine.
- 28 According to thy mercy, I,
My cause before Thee plead,
With my own blood, O thou Most High;
For mercy was decree'd.
- 29 Then let me never be ashamed;
O Lord, the shame were thine;
If I in vain for mercy claim'd,
When Justice holds the line.
- 30 Thy mercy and thy justice join
With one united voice;
Now let Jehovah's glory shine,
And make his King rejoice.
- 31 But let the proud malicious ones
Be prisoned up in hell,
Who fill'd his soul with sighs and groans;
Let Satan ring their knell.
- 32 Let anguish overcome their voice;
God, burn them in thy fire,
Against the Just who rais'd their noise;
And slew Him in their ire.

P S A L M XXXI. 19. to the end.

HIGH, high jubilations be rais'd to my God,
How high is the goodness my God to me show'd!
A channel for mercy thro' justice he hew'd;
He smote on the rock, and the waters ensu'd.

- 2 The waters have washed his Israel pure,
And pure as the waters his Israel endure;

They

- They drink of the streams, and they glory in God,
And glory in me, for the streams thro' me flow'd.
- 3 They triumph for ever in plenty and peace,
Thy river, O God, is the heaven of the place;
For ever they shine in the light of thine eye,
For ever they smile at their foes, and defy.
- 4 Pavilioned round in the love of their King,
All palmed, and crowned, his victories they sing;
With bold emulations, the strife of their tongue,
Is, who the most glorious shall rise in the song.
- 5 O blest'd be Jehovah, for ever, amen;
His kindness extol to the children of men;
He gave his Beloved, and gave him to die,
But rais'd him again to his mountain on high.
- 6 Impaled a-while with the flames of his wrath,
I shew'd to offend him was absolute death;
I mourn'd in the bitterest anguish of soul,
When all his dread terrors within me did rowl.
- 7 I cry'd, when his fury was drinking me up,
"My God, I am gone, if I drink up this cup!
"Thine eyes shall behold me sink down on the spot!"
I sunk, and I dy'd, yea, and victory got.
- 8 By yielding to death, I extirpated death;
I entered death's palace, and slew him in wrath;
I suffered for sin, and destroyed the same;
I was curs'd by the law, and I rais'd its fame.
- 9 Jehovah return'd my captivity soon;
My groanings as lightening flew straight to his throne,
I made intercession for vilest of men;
And obtain'd their remission subscrib'd with amen.
- 10 O love ye Jehovah, and praise him with me,
His saints of election by sovereign decree;

Jehovah preserveth the children of faith,
But, to the rebellious, "Be damned," he saith.

- 11 Be silent, and humble, and boldly rejoice,
Who hope in Jehovah's, and no other's voice;
Your Shepherd will feed you in fine flowery plains,
And fill you with paradisaical strains.

P S A L M XXXII.

O! HE's a blessed, blessed man,
Whose vile transgressions every one,
His sins against Jehovah's plan,
Are buried in oblivion;

To whom the Lord will not impute
Iniquity, nor yet dispute
With him his trespasses about,

They being all forgiven;
In whose spirit there's no guile,
A Nathaniel; a Nathaniel,
He shall see his God, and smile,
Lov'd as Daniel, lov'd as Daniel!

- 2 I your Lord and Saviour am,
Spotless, blameless, God's own Lamb,
Pure as he from whom I came,
Being repute a sinner;
Behov'd to bear the shame for you,
The burden made me earth-wards bow,
According to my surety-vow,
Else heaven had been the thinner.

Well I know the miseries,
O my children, O my children,
Suffered for iniquities,

When any angry God is thund'ring.

- 3 Possess'd me silence all the while,
I mourn'd in shades without a smile,

Propitiating for your guile,
 My bones scorch'd to a cinder.
 I roared out in agonies,
 And pierc'd the heavens with my cries,
 New fires of wrath within me rise,
 And burn my soul like tinder.
 Night and day thy hand, O God,
 Heavy on me, heavy on me,
 Heaping mountains on my load,
 Threatened quite to have undone me.

- 4 Erst while I bloom'd a pleasant flower,
 The glory of my Father's bower,
 Defying every storm could pour,
 Till he himself did smite me;
 My glory then was turn'd to shame,
 My moisture seized by the flame,
 For flaming fires upon me came,
 Their fierceness overset me;
 Then I acknowledged to thee
 My transgression, my transgression,
 Which thyself had charg'd on me,
 Lo, I made a good confession.
- 5 For I had said, I would confess,
 And would perfect thy righteousness,
 And full display thy holiness,
 So thou, my God, commanded.
 In faith I opened my mouth,
 And practis'd nothing but the truth,
 According as thy precept sheweth,
 Nor was I reprimanded.
 Thou Jehovah said to me,
 I do set thee, I do set thee
 Free from thine iniquity,
 Free from all thy foes who hate thee.

- 6 Lo, therefore every godly one,
Rejoicing in what I have done,
Shall come, rejoicing, to thy throne,
 And boldly cry, " My Father !"
He shall be heard in peaceful hour,
And be relieved by thy power,
From floods of wrath that would devour,
 To triumph in thy favour.
Blustering billows shall no more
Overbear him, overbear him,
Seas of fire in vain may roar,
 Never shall a spark come near him.
- 7 Jehovah is my hiding-place ;
Establish'd fully in his grace,
I reign the Prince of endless peace,
 O sinners, your Physician ;
Your kind Physician, and your Friend ;
Tho' thousand tortures should you rend,
They only will my skill commend,
 And tender disposition.
Look to me, and be ye sav'd,
 Every nation, every nation ;
You shall find yourselves reliev'd,
 And round me sing my sweet salvation.
- 8 Behold ye me with steady eye,
Behold me still, and never die ;
I'll give you immortality,
 And dissipate your sadness.
I will instruct you in the way,
That leads to everlasting day,
Where you shall shine in bright array.
 Your spirit fill'd with gladness.
You shall join my angels then,
 Sweetly singing, sweetly singing ;

Angels then shall vie with men,
Thro' all my heavens your music ringing.

- 9 I will guide you by mine eye,
And make you shine like me on high;
But only this let none deny,
Be ruled by me wholly.
Then be not of a stubborn soul,
Resembling the horse or mule,
Whom your bridling bits must rule,
Lest they fall, and over-roll ye.

O my sons, directed be
By my Spirit, by my Spirit;
He is poured down by me,
That ye may my love inherit.

- 10 Full many sorrows shall abound,
To grovelling souls who love the ground,
But mercy shall encompass round
That man the Lord who trusteth.
He takes a flight above the earth,
And 'scapes away from sin and death,
Jehovah is his light and breath,
And all his cause adjusteth.
Glory, glory in your King,
Shout for joy, shout for joy;
Clap your hands, ye saints, and sing;
Sorrow shall no more annoy.

P S A L M XXXIII. 1-----5.

LIFT the voice of high rejoicing,
While the breath of God is hoising
Up your sails, and vessels poizing,
O ye favorites of Jehovah.
In Jehovah living gladly,
Touch not ye the hateful medley,

That would make you mourn full sadly;
Praise is comely to Jehovah.

- 2 Harp his praises harp excelling,
Breathe them thro' the organs swelling;
Every chord of music telling,
"O how far below Jehovah!"

But diffide in music idle,
Harp, and organ, psaltery, fiddle,
Save the Spirit intermeddle
With the praises of Jehovah.

- 3 Where He is not, praise is odious;
He will make the song melodious,
Which well-pleasing unto God is,
Sweetly singing to Jehovah;
Sing ye with him loud and pleasant,
Sing new songs, new songs are decent,
From new men for the new present
Of the Spirit from Jehovah.

- 4 Sing, the Word of God abideth,
Happy who therein confideth,
Firm his footstep never slideth,
Well establish'd by Jehovah;
For his Word is pure and single,
Falsehood therewith cannot mingle,
Nor a work, or purpose dwindle,
That proceedeth from Jehovah.

P S A L M XXXIII. 5-----9.

JEHOVAH's love is righteousness,
And his determinations peace,
The world is filled with his grace,
The world, and all therein.
The heavens into being rose,
With all the armies they enclose,

According as Jehovah chose,
Who bade them all begin.

- 2 He blew abroad the boisterous flood,
And lo, the heapy waters flow'd
Rough-roaring all around him loud;
They praise him every stream.
And shall there be a living soul,
Where-e'er the praising waters roll,
Between the South and Northern pole,
That shall not praise with them!

P S A L M XXXIII. 7-----10.

- J**EHOVAH spoke; and lo, the waters round him
flow, [keep,
They gather in a heap, and their own boundings
The deep their reservoir, wherein they roll and roar.
- 2 Nor is the raging sea, attached more to thee,
Than the establish'd earth, establish'd by thy breath;
All ye who therein live, your humble homage give.
- 3 Tremble, and stand in awe, submissive to his law,
And bring your tribute in, an offering pure and clean;
And sing unto your King, let all creation sing.
- 4 For lo, he spoke; anon the thing he spoke was done.
He gave his word of might, the world heard him
straight,
And starting into view, gave him the glory due.

P S A L M XXXIII. 10---14.

THEY shall repent it evermore,
Against the Lord who rage and roar,
The Lord will make their counsels void;
The Lord of judgment is the God.
They may dig deep and hide their plot,
The Lord will damn them on the spot.

O but the counsel of the Lord
Is throughly weighed and explor'd !

- 2 His thoughts eternity endure,
In full perfection pure and fure.
O blessed, blessed, are the men
In whom the Lord their God doth reign !
Yea verily compleatly blest ;
His chosen heirs, ordain'd to rest
Upon the bosom of his love !
His love, their kingdom, cannot move.

P S A L M XXXIII. 15. to the end.

JEHOVAH cast his eyes, abroad beneath the skies,
Upon the sons of men ;
He see-eth where they dwell, from Zion his own hill.
All full within his ken.

- 2 He fashioneth their heart, alike in every part,
The Judge of all their ways ;
No secret ever lurks, unknown among their works,
But he will blame or praise.
- 3 There is not any king, the victory can sing,
Because his hosts are great ;
Though he should number men, like grass upon the
It would not change the state. [plain,
- 4 Nor can there any one, tho' Sampson were the one,
Deliver his own soul ;
He's holden with a hair, if God has left him there ;
A fly might seize the spoil.
- 5 The general on the field, must be oblig'd to yield,
And run away at length, [horse,
Who trusteth in the force, of numerous quadron'd
Being weakened by their strength.
- 6 Nor can they by their flight, tho' nimble they and
Bear off their riders safe ; [wight,
An

- An arrow shall pursue, full-winged from the yew,
And beat them both to chaff.
- 7 But lo, Jehovah's eye, is beaming from on high,
Upon the humble ones.
Their eyes shall not grow dim, whose eyes are fix'd
He's grieved at their groans. [on him ;
- 8 His gladness he will pour, in his appointed hour,
Into their painful wounds ;
To save alive their souls, when death upon them scowls,
And hell her trumpet sounds.
- 9 When destitute of food, they feed upon their God,
And sing aloud for joy ;
His river is their drink, they dwell upon the brink,
And drink without annoy.
- 10 Our eyes are on the Lord, our soul hangs on his
He is our help and shield ; [Word,
Nor shall we come to shame, who love his holy name,
He'll crown us on the field.
- 11 Jehovah, let thy love, which never shall remove,
On us be poured down ;
According as we hope in thee, and looking up,
Expect the victory soon.
- 12 We do expect thy day, and vehemently do pray,
O do thou hasten on,
When thou shall shine abroad, and raise us from the
To shine with thee our Sun. [cloud,

P S A L M XXXIV. 1----8.

SINK, sink away, ye humble things,
A higher flight my spirit springs ;
I'll sing Jehovah evermore,
I'll sing thy love, I'll sing and soar.

- I'll make the dawning hear my voice,
And all day long proclaim my joys.
The live-long night shall feel no rest,
Till she shall sing how I am blest.
- 2 The world shall hear from pole to pole,
And know the boastings of my soul,
The boastings of my soul in God;
The humble hearing shall be glad.
O praise the Lord with me for ever,
Let us exalt his name together:
I cry'd to him; he gave relief,
And set me free from all my grief.
- 3 Lift up your voice, and pitch it high,
Declare to all below the sky,
Let every child of guilt and wrath,
Triumph o'er guilt, triumph o'er death.
For men of as accursed ways,
Believ'd, and liv'd, and sung his praise.
They look'd to him, and were not sham'd,
Being sav'd as soon as God they nam'd.
- 4 Their Advocate, before the throne,
Has pled the cause of every one;
He pled his blood, and was accepted,
And they in him, no one excepted.
He laid his robes of glory by,
And riches, for deep poverty;
He travailed in the pangs of death;
That they might joy in the new birth.
- 5 He roared out for very pain,
He sunk to hell, and rose again
Emergent from the seas of blood,
That had his body overflow'd;
He shook away the drops of wrath,
And pour'd a prayer in every breath;

Accept my children, O my God,
Behold, I wash them in my blood!

- 6 Jehovah lent a willing ear,
And for the children heard his prayer,
He saved him, he saved them,
From every trouble, sin, and shame.
The angels of the Lord are given
To him, the Heir of earth and heaven;
He sends them scouting all abroad,
The life-guards of the sons of God.

P S A L M XXXIV. 8----II.

O TASTE with me, believe, and see
The sweetness God is pouring,
Like honey-bees, on apple-trees,
With pleasant blossoms flowering;

- 2 They fill their cells, from blooms and bells,
Pure honey in their bosoms;
They suck the pith, and live therewith,
Sweet spoil of all the blossoms!
- 3 So blest are they, by night and day,
Who glory in Jehovah;
He loveth them, and they love him,
For mutually they love aye.
- 4 O blest the Lord, believe his Word,
Ye children of his favour;
He will not leave your heart to grieve,
Who gave for you the Saviour.
- 5 Young lions may roar for their prey,
And make the forests yell all,
Nor ever find, in all the wind,
Their hunger to repell all.
- 6 But they who pray to God alway,
Believing what they pray for,

Shall have the thing, from God their King,
Who hears before they say more.

7 He knows at once, and will advance,
To meet them with his blessings;
He'll give them food, and every good,
Preventing all their wishings.

8 For God is love; and so he'll prove,
Your foot shall never stumble;
Exalt your voice, and sing your joys,
Sing, sing to God, ye humble!

P S A L M XXXIV. II. to the end.

HARK, my children, Jesus cries,
I descended from the skies,
And became a child like you;
Give your ears unto me now.

2 I came down to lowest hell,
That my children all might dwell,
Up with me in highest heaven;
Let your hearts to me be given.

3 I will teach you how to fear
God, the Lord, if you will hear;
Who's the man that would incline
Long to live? in heaven to shine?

4 Joyful in the day of trial,
Joyful in his self-denial,
He shall live for evermore,
When his day of trial's o'er.

5 Only let him now be wise,
And behave in following guise;
Keep his tongue from evil word,
And his lips for God the Lord.

6 Let no guile proceed from him,
So his crown shall ne'er grow dim;

- Cease from evil, and do good,
So he shall be lov'd of God ;
- 7 Follow peace in keen pursuit,
Running with a steady foot ;
So he shall inherit peace,
Reigning with the God of grace.
- 8 Jehovah's eyes are ever on
Every wise obedient son,
To behold and guide their cause,
Who behold and love his laws.
- 9 Jehovah's ears are open still
All their prayers to fulfil,
Who have opened their hearts,
To receive what he imparts.
- 10 Jehovah sets his fiercest eyes
Against the children who despise
All those holy ways of his ;
He will send them to th' abyss ;
- 11 Burn them up, both root and branch,
In the flames that will not quench ;
Name and person, from the earth,
Damned in eternal wrath.
- 12 But the righteous, to the Lord
Cry, believing in his word ;
He delivereth them from all
Tribulations that befall.
- 13 For Jehovah is all ear,
Unto those who draw him near,
And Jehovah is all eye,
Over those who humble ly,
- 14 O ! Jehovah he is kind,
To the men of humble mind !

- He is ever nigh to those
Spirits where contrition flows.
- 15 Will he ever break the reed,
Bruised with the awful dread
Of his glorious majesty,
Thundering from his heavens high?
- 16 Will he ever quench the flax,
Smoking like the smitten wax,
Smitten by the touchy flame,
Flame of love to his own name?
- 17 Such the flame that burned up
Jesus, when he drunk the cup;
Many sorrows him beset,
But Jehovah lov'd him well;
- 18 Lov'd him well, and sav'd his Lamb;
But devoted to the flame
All his foes who blew the fire;
He consum'd them in his ire.
- 19 But he saved every bone
Of his own beloved Son,
Sav'd unbroken in the strife,
Till he rose the Prince of Life.
- 20 And delivering him the Head,
He delivered all his seed,
Every member of his body,
By his sacrifice so bloody.
- 21 They, redeem'd from sin and wrath,
Rose triumphant over death;
Rose in him to endless life;
He abolished the strife.
- 22 Took he out the sting of guilt,
When the sword of justice spilt
His pure consecrated blood,
For the elect sons of God.

- 23 Evil shall the wicked slay,
And in desolations lay
Those who hate the godly One;
Hear I not their doleful groan?
- 24 Mourning in the pit they ly,
Dying, yet they never die;
Everlasting vipers gnaw
At their hearts who scorn the law.
- 25 But Jehovah loves the soul,
That delights in the control
Of his tender-loving Spirit;
Such the kingdom shall inherit.
- 26 They, redeem'd from all their sorrow,
Sing to day, and sing to-morrow;
Desolation know they never,
Reigning with their Lord for ever.

P S A L M CXLIX.

- W**E will be joyful in our King,
And with the voice of triumph sing,
For he will our redemption bring,
And make us sing full gladly.
He'll send his Spirit in his love,
And lead us to himself above;
From whence no fiend shall us remove,
Tho' raging for us madly.
- 2 Our King will quell them who rebel,
And banish them away to hell;
And there imprisoned they dwell,
Who have design'd our ruin.
They digged deep a pit to keep
Themselves, from whence they shall not creep,
But evermore in darkness weep;
The fruits of their own doing!

- 3 For lo, the Spirit is our shield,
Our guard on the embattled field,
Who makes our enemies to yield,
And flee away like vapor.
The Spirit is our Advocate,
Who manages our whole estate,
And pleads our cause with light and heat,
Bright shining as a taper.
- 4 The Spirit is our Light divine;
And we by Him in glory shine;
For why, O Lord, the kingdom's thine,
The glory, and salvation.
Lift up your voice, ye saints, on high,
Sing to the Lord thro' all the sky,
And make your alleluiah's fly
With burning emulation.
- 5 Sing to the Lord his song so new;
For he hath now displayed to view
His everlasting love to you,
And cloath'd you with salvation.
Let happy Israel sing aloud
The sounding praises of their God,
From whose creating hand they flow'd;
Sing all the new creation.
- 6 Let Zion's sons and daughters all,
Before the Lord in Zion fall
With joy, obedient to his call,
Who reigns their King in Zion.
Jehovah is their King on high;
And he the meek will beautify,
Adorning them most gloriously
With all his love in Zion.
- 7 O glory, glory give with speed,
Unto the Lord, ye glorify'd;

And sing aloud upon your bed,
Shining in purest glory.
For you are lifted heaven-high,
And on his bosom ever ly,
Like flaming suns, victoriously
Triumphing in his glory.

- 8 How high the King ! how high his praise !
How glorious He, and all his ways,
Who makes to shine in his own rays
The princes of his glory !
In blazing glory how they shine !
Every faint in light divine !
For lo, Jehovah, all is thine,
The kingdom, power, and glory.
-

CXCVII. A SONG TO CHRIST JESUS, who
is All in All.

-----*the Head over all things to the Church, which is
his Body, the Fulness of Him who filleth All in
All. Eph. i. 22, 23.*

Creation hangs on thee, and waits for thy nod,
O Jesus Omnipotent, hailing thee God :
For from thy creating hands, all things have flow'd,
Good, pleasant, and perfect before thee :
Thou spreadst out the heavens, and foundest the earth,
And spoke unto being their hosts with thy breath ;
The Head of all beings above and beneath,
Thou reignest, and shinest in glory ;
Sang to thy glory bright,
Stars of the morning light ;
Joining in chorus right,
Highly ador'd thy might,

O God, all thy fons, while yet fair shining ones ;
Ere Satan disturbed thy kingdom.

- 2 Proud Satan down headlong, thou hurldst in thine ire,
With all his rebellious, to swelter in fire ;
For so did thine awful deep judgments require ;
Because they disturbed thy kingdom.

Peace, thou mad'st in heaven ; but Satan below
Made tempests and horrors around him to flow ;

O'er Adam prevailing, he made him thy foe,

A vassal of Satan's own kingdom :

Sinning in Adam, we

Fell down by thy decree,

From our own high degree,

To deepest misery-----

Ador'd be thy name ! for this doom on us came,

That we might be lifted the higher.

- 3 That we might be rais'd, dear Redeemer, thou fell ;
To poize us to heaven, thy soul sunk to hell ;
Then sprung to thy kingdom ; there ever to dwell,
In bright human bodily glory.

O hasten thy kingdom ; that we may behold

Thee, Lord, as thou art ; see, our eyes become old,

With looking till thou all thy purpose unfold ;

And shew us thy visible glory.

Majesty dwells in thee,

Glory, excellency ;

Shining in brilliancy,

We shall thy dwelling see :

Nor shall we remove from thy raptures of love,

O thou Pattern and Head of our glory.

T H E
S O N G o f S O L O M O N

Paraphrafed in a literal Manner.

C H A P. I.

THE Song of fongs, which Solomon
Received from above,
Of Prince Meffiah and his *Fair One*,
Who burn with mutual love.

2 O let him kifs me with his mouth,
His mouth is all divine :
Thy kifles do renew my youth ;
Thy love excelleth wine.

3 The favour of thy ointment flows,
Like Eden, all abroad ;
The breath of God the ointment blows,
Sweet-favouring all of God.

4 As clouds of incense from the groves
Arifing o'er the hills,
Thy name o'er all my fpirit flows,
And all my bofom fills.

5 The virgins feel their fouls oppreff,
Being ravifh'd with thy loves ;
Save in thy name they find no reft,
But figh like widowed doves ;

6 The folitary wanderers mourn,
And wail an abfent mate :
Thy virgins fo, till thou return,
With earneft longings wait.

- 7 O draw thou me, and we will run,
We'll run with joy to thee,
As morning dews, to hail the sun ;
The virgins run with me.
- 8 The King hath introduced me,
Within his palace-walls ;
We will solace ourselves in thee,
And triumph thro' thy halls.
- 9 We'll lead the chorus round thy courts,
And make the galleries ring ;
While royal love their heart transports,
Thy royal virgins sing.
- 10 Where music, wine, and dancing reign,
We only think of love ;
And call their highest glories vain ;
In love we live, we move.
- 11 Thy love possesseth all our frame
And changeth us to love ;
We think, we speak, we act our flame ;
Nor shall our flame remove.
- 12 The upright love my Prince, the King ;
I'm black compar'd to him :
" I'm black ! I'm black !" ye daughters, sing,
Of fair Jerusalem.
- 13 I'm black, yet comely thro' his love ;
His love arrays me round :
Within his flowing robes I move,
Light-streaming to the ground ;
- 14 As Kedár-tents on sunny hills
Reflect the lustrous beam ;
The glittering glory spreads, and fills
The eye that sees the same ;
- 15 Or, as the royal curtains shine,
Pavilioning, that flow,

When

- When Solomon doth choose to dine
Upon mount Zion's brow ;
- 16 Mount Zion blazes like the day,
And shines o'er all the land ;
Her gilded flags in circles play,
Where marshalled armies stand :
- 17 My glory shines above them all,
And wantons in the gale ;
His skirts of love around me fall,
And all my blackness vail.
- 18 Look not on me, because I'm black,
The sun hath lookt before ;
(But let my Lord your eyes attract)
The sun hath hurt me fore.
- 19 My mother's children, angry ones !
Made me the vineyards watch ;
But ah ! my own vineyard expos'd
I left, the harm to catch !
- 20 Tell me, O thou who dwell'st in love,
And in my soul alone,
Where dost thou make thy flocks to move ?
Where rest thy flocks at noon ?
- 21 For why should I a stranger stand,
As one that turns aside,
By thy companions with their flocks ?
Does this beseem thy Bride ?
- 22 O thou, the fairest of the fair,
If yet thou dost not know,
Go thou thy way, and mark the flock ;
Forth by their footsteps go.
- 23 Behold the shepherds with their tents,
Spread on the flowery green,

- There, feed thy kids, and feed thy loves,
In raptures burning keen.
- 24 I have compar'd thee, O my Love,
To Pharaoh's chariot-steeds;
Thy comely cheeks, with rows of jewels,
Their comeliness exceeds.
- 25 By chains of circling gold, thy neck
With glittering tassels hings:
We'll make thy borders all of gold,
Imboss'd with silver-rings.
- 26 While my Beloved sits and dines,
My melting spirit glows;
My spikenards send abroad their smells,
The fragrance round him goes.
- 27 My well-beloved is to me
A bundlet of myrrh;
All night, the myrrh between my breasts
Shall ly, nor ever stir.
- 28 The vineyards of Engedi bloom,
The south-winds softly blow;
There walks my King, camphire to me,
Where clustering camphires grow.
- 29 Behold, behold, how fair my Love,
Thou dost in beauty rise;
Above the daughters lifted high,
Like to a dove's thine eyes!
- 30 Lo, thou art fair, all fair my Love,
Yea pleasant, O my Queen:
My Queen to me is my empire,
Lo, see, our bed is green.
- 31 The cedar is a lasting tree,
The fir-tree mighty strong;
With cedar-beams, we beam our house,
With fir, our galleries long.

C H A P. II.

- O**F Sharon's field I am the rose,
I am the lily of the vale;
Among the thorns the lily glows;
As sun-beams glister thro' the hail:
- 2 So doth my Love in glory shine,
Among the daughters every where:
My Love, enrob'd in light divine,
Turns night to day, if he be there.
- 3 Wide is the desert, wild and bare,
Rough grows the barren wood-land tree;
I've roam'd the forests, far and near;
None but the apple-tree for me!
- 4 As th' apple-tree among the trees,
So is my Love among the sons:
His flavour wafted in the breeze,
My eager soul before me runs,
- 5 And from the high embowering bough,
All trembling, plucks the balmy prize;
O'erpowering joys, and fruit so new,
My soul in heavenly trance surprise.
- 6 Intranc'd, he brought me to the bower,
His royal bower of banquet-love,
Into my heart more love to pour,
Love's banners waving all above.
- 7 Hold! hold! I die! bring flaggon'd wine!
With apples stay my sinking soul!
Ten thousand loves in one combine!
Who will my love-sick heart console?
- 8 My Lord, I know him by these signs,
His left hand underneath my head,
As th' elm enwreath'd by circling vines,
His right infolds his happy maid.

- 9 I charge you by the roes and hinds,
The roes and hinds that prance the fields,
Out-stripping far the speedy winds;
I charge by all that pleasure yields;
- 10 O daughters of Jerusalem,
That you will shew your friendly love,
And silent stand in watch solemn,
Nor stir, nor wake him, till he move,
- 11 My Love doth like a pleasant roe,
A pleasant roe, or fallow-deer,
Leaping upon the mountain's brow,
Or skipping o'er the hills, appear.
- 12 His voice! my well-beloved's voice!
Behold, he stands beyond our wall;
I'm all a fire! my bowels rejoice!
I see him from the palace-hall.
- 13 Is that my Love, that stands aloof?
That flourishes behind the grate?
What have I done for this reproof?
He glances by the lattice-gate!
- 14 Why thus consume with cruel pain,
The soul that only lives in Thee?
All hail! my Love, return'd again!
Welcome, my Love! come dwell with me!
- 15 My eye did dwell upon his face,
My ear did dwell upon his tongue;
For my Beloved spake in peace,
Sweet odours from his lips were flung.
- 16 Rise up, my Love, he to me said,
My Fair One, rise, and come away;
For lo, the winter sable-clad,
And rains are chas'd by joyful May.
- 17 The flowers are blown on all the lawns,
And summer laughs in every plain;

The

- The woods are full of playful fawns,
And mirth and beauty round you reign ;
- 18 The tuneful daughters of the grove,
Keen emulations ! pour their throats ;
They feel their flames, they sing their loves,
And joy prolongs their trilling notes ;
- 19 Thou too be tun'd to joy, my Love,
For lo, behold, in all our land
Is heard the emblematic Dove ;
He cooes and perches on my hand.
- 20 The period now advanced well,
The fig-tree hangs all green with figs ;
The vines send forth a pleasant smell,
With tender grapes on all their sprigs.
- 21 Arise, my Love, O do not stay,
Thy Prince he names thee by his love,
Arise, my Fair, and come away,
Away with me my Turtle-dove.
- 22 O thou my Dove, whose hidings rare
In secret cliftings of thy rock,
Or coy-like skulkings by the stair,
So slyly do thy Mate provoke,
- 23 Let me be bless'd and hear thy voice ;
Let me espy thy countenance ;
Sweet is thy voice, comely thy face,
My joy to rapture both advance.
- 24 Take us the foxes, ah the vermin !
The little foxes spoil the vine ;
Of their browings, see, what harming !
Our vines have tender grapes and fine.
- 25 Rejoice with me, O my Beloved,
For you are mine, and I am yours ;

- Like hart and doe, we love unmoved ;
 We feed among the lily-flowers.
- 26 Blow on, O day, O swiftly blow,
 Until the morning dawn arise,
 Till all away the shadows flow,
 And Sun of glory blefs our eyes.
- 27 Waste are the mountains, wide and black,
 That ly between me and my Love ;
 Is yon my Love, that's coming back ?
 Fly to my breast, my holy Dove.
- 28 O why, my Dove, so long away ?
 My founding bowels all melt and burn,
 Impatient of so long delay ;
 Haste, O my Love, O quickly turn.
- 29 Turn to thy Love, divide no more ;
 I can no more divisions bear :
 Come, prancing Bether's mountains o'er,
 As pleasant roe, or fallow-deer.

C H A P. III.

- B**Y night, I sought him on my bed,
 I cry'd, I long'd, I wish'd, I pray'd ;
 He all my soul posselt :
 I sought him, but I found him not ;
 Save him alone I all forgot :
 I could not find my rest.
- 2 Now will I rise, and walk the street,
 Walk to and fro where broad-ways meet ;
 And search the city round,
 All-where, to seek my Love, I'll rove ;
 All-where I rov'd, I sought my Love ;
 My Love could not be found.
- 3 Betrayed by my treading sounds,
 The watchmen in their nightly rounds
 Found me all trembling o'er.

- “ O spare a joyless helpless maid,
“ And saw ye him,” (I faintly said)
“ Whom only I adore ?”
- 4 They let me pass, but scarcely past,
When lo, I met in running haste,
Who reigns within my heart.
All breathless on his breast I fell.
“ Of all my joys thou flowing well,
“ From hence I’ll never part.”
- 5 I held, and would not let him move,
Until I prov’d his steadfast love ;
My praise he shall employ.
I led him to my mother’s tent ;
My smothering anguish found a vent,
He fill’d me full with joy.
- 6 O how I love that ancient spot,
Where once from him my breath I got,
Where first I was conceiv’d !
My mother bare me in her pangs,
And death, he caught me in his fangs,
But lo, my Lord reliev’d.
- 7 I pointed to the ruined bower,
Where sin and death, all to devour,
Broke loose with bridle-less rage.
My Lord beheld the havoc made,
Then pausing, groan’d, and shook his head,
“ I’ll sin and death assuage.”
- 8 Nor stopt he here, but smiling said,
“ Take heart and sing, my lovely maid,
“ All fears I will dispel ;
“ Thou art my rest, hear will I stay,
“ Nor ever hence depart away,
For I do love thee well.”

- 9 O daughters of Jerusalem,
I charge you, keep your watch solemn,
And do not stir my Love;
By roes and hinds, and all that's pure,
I straitly charge you, and adjure
Not to awake, nor move.
- 10 The roes and hinds are swift of feet,
They, like the south-winds, softly greet,
No sooner come than gone;
So might my Love, if you displease,
Fly swiftly with the south-land breeze;
And leave his Bride to moan.
- 11 Who's this that comes like pillaring clouds,
Of smoking incense from the woods,
With gums perfumed high?
The winds abroad his odours blow,
My heart his odours overflow,
And lo, Himself is nigh.
- 12 Behold his love and valour won,
This bed, which is for Solomon,
The Son of all my peace.
In loyal duty keep the wards
Threescore of trusty select-guards,
All Israel's valiant race;
- 13 All well-prepar'd expert in war,
Can meet the tempest from afar,
And drive it on the foe.
They all can wield the beamy sword,
Their hands can mighty deeds afford,
Their Prince hath taught them so.
- 14 They hold their swords upon their thigh,
From scabbard's mouth in act to fly,
Because of fear by night.

The Bride shall sing, " My Lord is strong,
No son of mischief dare me wrong ;
My Lord is Lord of might."

- 15 Of cedar-wood, King Solomon
Made for himself a glorious throne,
A glorious throne and high.
The tapering pillars, polish'd fine,
All of the purest silver shine,
None such below the sky.
- 16 The bottom's wrought of purest gold,
So beautiful cannot be told,
All-glistering like the stars,
The covering's all a purple glow,
And round the circling streamlets flow,
Upheld by golden bars.
- 17 But O the midst, being nicely wove,
In heavenly looms, and pav'd with love,
Description all excels!
The love is given for your transport,
Ye maids who bloom in Zion's court,
Sweet flowers with blowing bells!
- 18 Go forth with joy, ye virgins, sing,
Behold, our Solomon, the King,
O Zion's daughters gay.
Behold him wear th' imperial crown ;
Th' imperial crown is for the Son,
On his espousal-day.
- 19 His mother well his temples bound,
She wreath'd them all with glory round,
Adorning curiously.
And now the day is fully come,
The day of joy to my Bridegroom,
To my Bridegroom and Me!

C H A P. IV.

MY Love does all in glory shine,
Ten thousand sweets in her combine.

My Love she wears dishevelled hair,
To veil her eyes she wears it there;
And yet she has, her locks within,
Eyes of a dove, dove-like her mien;
The dove is chaste, and loving too,
And so my Love, even so art thou.

2 Thy hair is like a flock of goats
On Gilead-mount that browse the roots.
The goats are pleasant all the day,
The hearty kidlings leap and play;
So play the ringlets of thy hair,
All wanton waving to the air,
Thy linty locks, thy dangling cues,
And that which shades thy polish'd brows.

3 Thy teeth are like two rows of sheep,
New-shorn, and washen, from the deep;
All smoking rang'd in fair array,
The sun-beams on them brightly play;
The lambkins bleat unto their dams,
And they again unto their lambs.
The kingly rams are big and bold,
No female barren in all the fold;

4 They all bear twins; the twins so gay
Do pleasant feed, and pleasant play;
So play the double ivory rows,
Which thy sweet opening lips disclose.
Thy lips are like a scarlet cord,
The cord encircling binds thy Lord.
Thy speech is comely, breathing loves;
Thy breathing like the orange-groves.

- 5 Like pomegranates, so round, so large,
Beneath thy locks thy temples verge.
Big grows the pomegranate, and swells,
The bloom resembling Aaron's bells;
The pomegranate's a juicy fruit,
How soft, how smooth all round about!
But all within the treasure lies;
The kernel is a mighty prize:
- 6 So polish'd shine thy temple's sides,
And deep within the glory hides.
Thy neck is like King David's tower,
The tower was built for warlike power;
There hang a thousand scutchioned shields,
Won on a thousand glorious fields,
All shields emblazon'd with mighty names;
No blot their loyal honour blames.
- 7 Bright are the shields, high is the tower,
Mighty the men, their honour pure;
So towers thy high commanding mien;
Thy neck's with love and terror seen.
Fire lightens in your sparkling eye,
You make your darting bolts to fly,
Your darting bolts have made me smart;
Lo, I surrender all my heart.
- 8 Thy breasts are like two kidling roes,
Twins, feeding where the lily glows,
How fine they feed! how fine behave
From morning to the dewy eve!
The lilies feed the tender roes,
So to thy babes thy bosom flows,
Until the breathing day appear,
And shadows leave the morning clear.
- 9 I'll hie me to the incense-hill,
With balmy spoils my bosom fill,

The myrrhy mountains hold my heart,
For there, my Love did first impart,
Did first impart to me her loves,
A joy which evermore improves!
As bloomy bells to balmy bee,
So is my Love, my Dove, to me.

10 Sweet bloom the bells, spotless the Dove,
All sweet, all bloom, all fair my Love.
From Lebanon with me, my Spouse
From Lebanon, and dampy dews;
For dampy dews in forests dwell,
And spiry trees the view conceal,
Yea, they conceal the lions way,
And leopards panting for their prey.

11 The lions roaring waste the lawns,
The leopards tear the trembling fawns;
From lions dens away with me,
From leopards mountains quickly flee.
Come mount Amana's pleasant brow,
See, how the fields with beauty glow!
From Shenir-top the glory view,
From Hermon, wet with heavenly dew.

12 For heavenly dew the sky distils
On Hermon's sides, and swells the rills;
The rills descending form a pool,
To bathe you till the day grow cool:
Jehovah sends the blessing down,
My Love with all his loves to crown;
His Spirit falls, a heavy dew,
And falls, my Love, falls all on you.

13 The dew becomes a flowing well,
The well does to a river swell,
The river spreading far and wide,
Flows to the ocean for a bed,

The ocean overflows the ball;
So God, my Love, inwraps you all,
Inwraps you now and evermore;
For loves a sea without a shore.----

14 Ah! why this hollow in my heart? :
I'm wounded in a tender part!
Was't thou, my sister, and my spouse?
How wilt thou now the theft refuse?
You've robb'd, and quite unhearted me;
Unhearted quite! and robb'd by thee!
I saw you stalking for your prey,
And gazing wondered at your way.

15 You bent your rod into a bow,
But where the string and arrows now?
You loosed from your neck one chain,
And made it o'er the bow to reign;
I saw you close, and aim, one eye.
But ah! how simple then was I?
I little thought----an arrow flew,
And pierc'd my bosom thro' and thro'.

16 The arrow lightened from your eye,
And of a glance, you made me die;
Yet tho' I charge, I free you too,
And dying, die for love of you.
For so my purpose I fulfil,
And cheerfully my blood I spill,
To wash you in the flowing stream,
And make you pure as my own name.

17 I askt the fair creation round,
In all her stores, if there be found
A likeness to compare with thee,
My Dove, my Spouse so dear to me?
She told me of sweet-flavoured wine,
She told me of her spices fine;

Sweet are the wines, the spices sweet,
But none of these for thee are meet.

- 18 Thy love excels them all as far
As lowest deeps the highest star.
How fair my Spouse, my Sister shows,
None but her Lord and Brother knows.
Thy Lord and Brother knows thee well,
For we in one another dwell.

Whatever way my passions move,
With joy, or grief, or painful love;

- 19 My Spouse she acts the tender part,
She quells the tumult of my heart;
As honey melting from the combs,
Thy speech into my bosom comes;
The honey pure and precious tastes,
Well-lockt within its comby chests;
Thy lips are my two honey cells;
And milk within the border dwells.

- 20 Milk is a mild and easy food,
And thine is all supremely good;
I'll drain-up all the flowing bowl,
And in the draught, peace to my soul.
Oh me! what fragrance do I feel?
Like Lebanon thy garments smell;
In Lebanon are spicy groves,
The rambling wind among them roves;

- 21 He blows, and spoils from every tree;
And has he blown the spoils to thee?
Whate'er is thine, to me is due,
Whate'er is mine I give to you.
A garden-wall with ramparts high,
My Spouse and Sister sing do I;
A cistern lockt, a fountain seal'd,
To none but her own Love reveal'd.

- 22 The garden's full of pleasant fruits,
No foxes browse the budding sprouts;
The banking beds ly to the sun,
And winding alleys round them run;
Sweet flowering shrubs, thro' all the year,
And blowing flowers blow every where;
The walls and planted cedar-rows,
Defend from every storm that blows.
- 23 No direful mildew, wing'd with death,
Upon the blossoms moves a breath;
The blossoms blow, the blossoms fall,
And finest fruits succeed them all;
No barren tree is ever found
Within the whole environs round;
No insects blast the little pulp,
No vermin at the roots do skulk.
- 24 Forth from a rock, canaling flows
A channelled stream, which winding goes
Broad thro' a wilderness of sweets,
And falls cascading down in sheets;
Then murmuring frets itself away
Within the wilderness; so gay,
The blithesome birds of every wing
Thro' all the grove by millions sing.
- 25 No bird of prey is heard to scream;
For here no place is found for them.
Of steep advance there stands a rock,
And on the rock a pleasant bower,
Of which thy Lord reserves the lock,
And all within is at his power;
In midst there springs a living well,
The waters come from Zion-hill;
- 26 Of them thy Lord his fill shall take,
And seal the fountain for thy sake.

My Love, my Sister, what art thou ?

A garden full of pleasant plants,

A grove where chieftest spices grow,

A well that water never wants.

Oh me ! what high excess of blifs !

My Love is all a paradise.

27 Awake, O North, a breezy wind,

Come thou, O South, soft-fanning, blow

Upon my garden both combin'd,

Make all my spices forth to flow.

Into my garden with his friends,

To eat his pleasant fruits at home,

All flying with the winged winds,

Let my Beloved swiftly come.

C H A P. V.

I'M come within my garden mounds, my Spouse,

I'm come, and all my friends along are come ;

My Sister call'd, O how could I refuse ?

I flew like lightening to my garden home.

2 I've gathered myrrh, with all my spicy names ;

On honey, with my honey-combs, I've fed,

I've fed on juicy grapes with flowering creams,

Feasting rejoicing on my violet-bed.

3 Feast and rejoice, O friends, rejoice with me,

Drink all my wines, hand round the flowing bowl ;

Let none restrain ; the banquet-table's free ;

With draughted loves be drunken every soul.

4 Who's that I hear so chearful with his friends ?

Or do I dream I hear ? for heavy slumbers fall ;

I sleep, yet still my working heart attends.

O was not yon my own Beloved's call ?

5 It was, it was my own Beloved's voice ;

I know it well ; He knockt, I know his knock ;

He's

- He's gone away, he's turn'd, he knocked thrice;
He speaks, O what has my Beloved spoke?
- 6 "Unbolt, unbolt, my Love, my Dove, my Spouse,
"Unbolt to me, my Sister undefil'd;
"My locks hing dropping, dangling wet with dews,
"My head all o'er with night-fallen moisture fill'd."
- 7 Ah me! my loosely flowing chamber-vail,
In folds upon my dressing-table lies,
Alas! what shall I do? shall love prevail,
And force your heavy drowsy Spouse to rise?
- 8 Oh no! I've bath'd, and wash'd my feet so pure,
How can I now defile their tender soles?
But lo, for him my bowels were moved sore;
I listening heard him touch the key-lock holes.
- 9 He smote my heart, I quickly rose, I flew,
All trembling at my bold undue delays;
I fought the lock, and lo, sweet myrrhy dew
All flowing flavorful dropped from the keys.
- 10 My fingers dropt, my eager hands were fill'd,
And ah! my breast was also fill'd---with wo;
For my Beloved spoke, my spirit fail'd,
He glanc'd away, as arrow from the bended bow.
- 11 The opening leaves I from me furious threw;
O where's my Love? where has he left me now?
Wild roving every where I ran, I rav'd,
I call'd aloud, no answer I receiv'd.
- 12 The city-watchmen going their usual round,
Did find, suspect, and smite me with a grievous
I fled from them, I fled towards the wall; [wound;
The guards were rude, they tore away my vail.
- 13 O daughters of Jerusalem, hear my solemn charge;
So may you still in sprightly dances move,

If from this deep my Love shall to your eyes emerge,
Tell him, I'm sick, I burn, I die with fevery love.

14 And what, we pray, is thy Beloved more,
O thou the fairest among women fair,
What more than others he whom you adore,
What more is he than other lovers are;

15 O my Beloved! concerning whom I charge,
All lily-white in innocence he blooms;
His rosy-cheeks vermilioned-high and large,
All flusht with blushing loves, he well becomes.

16 On warlike fields where bannered hosts convene,
The royal standard whirls unfurling in the winds;
The high commanders walk with lofty mien,
But O my Prince above them all most glorious
shines.

17 The royal flag high-waving flies aloft,
The high commanders, O how mighty high!
But flag, nor they, nor thousands ten are worth a
thought; [sky.

My Prince is paramount up-towering through the

18 His head and brows fine as the finest gold,
Were cast and finish'd in a heavenly mold.
His locks are black, and of the bushy kind,
Pure raven-black, full curling in the wind.

19 His eyes resembling eyes of dove that dwells
On banky braes to sip the river-streams,
Are fitly set, as sparkling diamond-seals;
And wash'd with milk, the border mildly gleams.

20 His cheeks are like a spicy bed in flower;
The smoky vapour riseth like a tower;
His lips perfumed as two lilies meet,
Down-dropping myrrh, pure essence, smelling sweet.

20 His

- 21 His fingers finely jointed every one,
 As gold-rings comely fet with beryl true.
 His belly shines as the bright ivory bone,
 All over-laid around with saphires blue.
- 22 His legs as marble glossy pillars fine,
 Long, firm and large, on golden sockets shine,
 Upright he walks, the glory of the plains,
 He over all my spirit glorious reigns.
- 23 The glory of his countenance excels,
 Before his face all other glory flees;
 As Lebanon o'er-tops surrounding hills,
 As cedars mount above surrounding trees.
- 24 His mouth, his mouth's a paradise of sweets!
 What raptures flow from his distilling tongue!
 What love, what mildness, when he turns and greets!
 All music melts, disgraced every song.
- 25 A bundle he of blooming breathing loves,
 No baleful weed, to blast their beauteous glow;
 O how he shines! he looks! he acts! he moves!
 O life! O light! O love! O rapture! O!
- 26 He is---he is---he---strange! O what is he?
 There is, I see, no parallel to him;
 He's my Belov'd, my friend, whate'er he be!
 Behold him, daughters of Jerusalem.

C H A P. VI.

AH! is thy Beloved, sweet Princess, from home?
 Thou fairest of all that do carry the womb;
 Thy sweetly Beloved, O whither's he gone?
 That we all may seek him, may seek him along.

- 2 My sweetly Beloved is down by the wall,
 Among sweet-flowing spices, to ravish them all;
 He feeds in the gardens, he drinks of the streams,
 He plays among lilies with sun-playing beams.

- 3 I am my Beloved's, and dearly belov'd;
My Beloved is mine, I shall never be mov'd;
He feeds among lilies, a light skipping roe,
And lo, how he skippeth my bosom into.
- 4 My Love, thou art beautiful, beautiful all,
As fields about Tirzah's blue columned wall;
Jerusalem's glorious, more glorious thou,
As marshalled armies, more terrible too.
- 5 Jerusalem kindness to votaries shows,
And marshalled armies destroy up their foes;
Your kindness has slain me, what more can you do?
If such be your kindness, your terrors be few.
- 6 May your terrors be few, and O take off your eyes,
For your eyes overthrow me, I cannot arise;
Your hair too entangles, and round my heart twirls,
In ringlets, like goats spread on Gilead-hills.
- 7 Thy teeth are like flocks well arranged in rows;
The shepherd he whistles, before them he goes;
New-fleeced, new-washed, they graze on the blooms;
And yean'd of a thousand, two thousand there comes.
- 8 As pomegranates swelled and polished fine,
Within thy fair locks, how thy temples do shine!
All nobly descended, are threescore of queens,
Less nobly attended fourscore concubines;
- 9 The virgins unnumbered do sparkle as stars,
But, compar'd with thy beauty, they're nothing but
At best, they appear but as scattered rays, [scars;
But thou art of light all a glorious blaze.
- 10 My Dove, my Beloved, no spot there defiles;
Her mother upon her, her only one smiles,
The child of her vows, and the child of her heart;
Even so my Beloved, my darling thou art.

- 11 The daughters they saw her, and praised her much,
The queens and the concubines cry'd "a none such!"
Who is she that mildly comes on like the dawn?
See, at her appearance the shadows withdrawn.
- 12 The moon faintly looketh, my Love looks so fair,
Yea the sun scarcely glimmers, thou shinest so clear;
Thou shinest so clear, in such dreadful array,
As a bannered host, that my heart giveth way.
- 13 I went to my garden, and down to the nuts,
To see in the vale my delicious fruits;
To see if the vineyards were flourishing well,
And how my pomegranates were offering to swell;
- 14 Before I well knew what my purpose design'd,
My soul was all moved, and flew like the wind;
Thus flew Prince Aminadab, leaving them all,
With charioted horses when glory did call.
- 15 O turn thee my Shulamite, turn and advance,
And cause thy steeds royal before us to prance.
O what will you see in your Shulamite now?
Her steeds, and her chariots, behold in a row!
- 16 Two armies advancing with shadowing wing,
Have caught me your captive, have chained your
His body and spirit, behold, at your beck; [King,
For Love is my chain which no living can break.

C H A P. VII.

HOW beautiful, skimming and gay,
Are thy feet filling fitly thy shoes!
My heart they have ravish'd away,
My Princess, my Sister, my Spouse.
The joints of thy thighs are like jewels,
Well-polished, pleasant, and fine;
Sustaining the weight of thy bowels,
The sisterly columns conjoin.

- 2 Thy navel's a goblet of milk,
With creams overflowing around.
Thy belly's an heap of fine wheat,
With lilies all bordering round.
How pleasant to me are the fields,
The fields, whose kind nourishing womb,
My bountiful treasure me yields!
My blessings, behold, how they bloom!
- 3 Thy breasts like two young playing roes,
My eyes they have captivate led,
Being the center of all my repose,
O thou my dear innocent maid.
The neck's like an ivory tower;
So glossy, so lofty, so sheen.
Thine eyes like to diamonds are pure,
All pleasant, all sparkling and keen;
- 4 Like fish-pools of Heshbon, they rowl,
All glittering, reflecting the beams;
The fish-pools of Heshbon are full,
From thine eyes flooding glory there streams.
Thy nose like a citadel stands,
A citadel plac'd on a hill,
The hill which Damascus commands;
Thy nostrils like Lebanon smell.
- 5 Like paramount Carmel thy head,
Bright shining with dazzling jewels;
On Carmel the roes go to bed;
Thy head, it encaptivates souls.
Thy hair is like purple display'd
In places pavilioned for kings;
Thy King's in the galleries stay'd
By thy purple encircling strings.
- 6 How fair, and how pleasant to see,
Art thou for delights to thy Lord!

- Thy stature is like the palm-tree,
Thy breasts do sweet clusters afford;
And now on my palm I'll go up,
My hand shall take hold of the boughs;
I have said I will mount to the top,
My palm-tree, thou wilt not refuse.
- 7 And lo, now like clusters thy breasts,
The clusters that grow on the vine;
Thy mouth all a pine-apple tastes,
The apples and clusters are mine;
The breath of thy mouth, my Belov'd,
Goes sweetly down like the best wine;
Makes the lips of the ancient be mov'd,
And those who're asleep to divine.
- 8 I am my Beloved's desire,
And my Beloved is mine.
We burn with reciprocal fire,
But I by his glory do shine.
Come, come, my Beloved, let's go,
Let's go to the fields all alone;
We'll lodge on some hill's sunny brow,
Where villages thinly are strown.
- 9 From thence we'll come scouting with joy,
And see how the pomegranates spring,
If the vineyards no evil annoy;
And there, will I bless thee, my King;
I'll bless thee, and give thee my loves,
Where our mandrakes do give a sweet smell;
All hail to my King, he approves,
Approves with me ever to dwell.
- 10 Amen to his purpose so good;
Nor shall my King ever repent,
Our sweet flowery loves aye in bud,
The robes of our gladness unrent.

By our gates ly all manner of stores,
 All fulness of fruits new and old,
 For thee, whom my spirit adores;
 To embrace thee my spirit is bold.

C H A P. VIII.

O WERT thou as my brother,
 Who suckt with me the breast,
 Soft dandled by our mother,
 O how would I be blest!
 If any time I miss thee,
 I should not long be crost;
 I'd find thee out, and kiss thee:
 No love between us lost.

2 The eye that might espy us,
 All in our blameless play,
 It should not even envy us,
 But pleased turn away.
 Soft by the hand I'll lead thee
 Into my mother's house;
 With finest things I'll feed thee,
 We'll sip the finest juice.

3 My mother will instruct me,
 O we will use the well!
 My hand shall gently stroak thee;
 My heart shall on thee dwell.
 His right hand doth embrace me,
 His left below my head;
 His glories all do grace me;
 Behold I am his Bride.

4 Ye daughters fair of Zion,
 O take a charge from me,
 And stir not up my High One,
 But let his rest be free.

- Who's this that comes and shineth,
Up from the wilderness?
On her Belov'd she leaneth,
Love gleaming on her face.
From the apple tree I rais'd her,
My Love, I know her well;
For there, her mother bare her;
I wash'd her in my well.
My Prince, to me espoused,
Behold, thy love I know;
Thy loves on me were used,
Before the air did blow.
- 6 Thy love's all now revealed,
O fet me as a seal;
Upon thine arm well sealed,
Thy soul shall on me dwell.
For love as strong as death is,
Cruel jealousy, the grave,
In whom the living breath is,
No one alive will save.
- 7 The coals of love are vehement,
And have a vehement flame;
They burn up house and pavement,
No stone escapes the same.
On love tho' you pour oceans,
Love never burns the less;
Nor mountains stop love's motions,
Tho' mountains should oppress.
- 8 No man alive is bribed,
When injur'd love complains;
His rage uncircumscribed,
All lawless, fury reigns.
My Love saw whelming oceans
Of jealousies arise,

- To quench his warm devotions;
Flasht terrors from his eyes!
- 9 All dreadful my Beloved,
The billows on him dasht;
He stood, a rock unmoved,
And all their boundings quasht.
Lo, now, my Love is fixed,
No jealousies arise;
He death and hell transfix'd,
All curst below the skies.
- 10 Down deep within the dungeon,
With sin they howl and pine;
The brimstone-lake they plunge in;
But my Beloved's mine.
We have a little sister,
But yet she hath no breast;
O how shall we assist her!
Wherein shall she be blest?
- 11 Her days of love are coming;
Her beauty buds to bloom;
The house she dwells at home in
Begins to grudge her room.
We greatly will enlarge her;
If she shall be a wall;
With silver towers we'll charge her,
And make her glorious all.
- 12 If she shall be a palace,
We'll make her cedar-ports,
To guard her well from malice;
The cedar never rots.
I am a wall, all towering,
My breasts mount to the sky;
His loves on me are showering,
My peace is in his eye.

- 13 King Solomon, a garden,
He had at Hamon-baal,
Commanded to keep guard on,
Without the garden-wall;
Of silverlings a thousand,
He gave to every one;
For He to all bestows, and
Yet He receives of none.
- 14 My vineyard is before me,
My vineyard which is mine;
O who will keep it for me?
My Love, the vineyard's thine;
Thou wilt not see it plundered,
I'll thee a thousand give;
The guards shall have two hundred;
But thou in it shalt live.
- 15 O thou that dwell'st in gardens,
Companions hear thy voice;
Give me thy sweet rewardings,
And let thy Bride rejoice.
Make haste, my Well-Beloved,
And be thou like a roe;
For thee, my bowels are moved,
For thee, my spirits glow.
- 16 Behold thy spicy mountains,
Behold thy flowery vales,
Behold thy chrystal fountains,
Behold my spirit fails-----
Come leaping o'er the mountains,
Come skipping o'er the hills;
Come drink the chrystal fountains,
Come bathe thee in the rills.

An Explanation of Difficult Words.

Aberration, wandering, or missing

Aborting, miscarrying. [the mark.

Abrupt, the face of a steep rock.

Adhereth, sticketh close to.

Aggregate, gathers together.

Alert, lively.

Aloof, at a distance.

Alternate, by turns.

Animate, having life.

Appal, discourage.

Ardor, vehemence, burning heat.

Assiduous, diligent.

Astounded, astonished.

Assume, to take upon one's self.

Attract, draw to.

Audacious, bold.

Aurora northern, the streamers.

Awning, a veil.

Ball, the earth.

Bartered, exchanged.

Bays, a crown of bay leaves.

Base, the foundation.

Benisons, blessings.

Beverage, drink.

Blandient, soothing.

Blandishments, flatteries.

Bloated, disfigured as a toad.

Boon, a favour.

Bourne, boundary, or mark.

Bravade, vain glorious boasting.

Buoy, that which floats a net, or

Buoyant, floating. [anchor.

Burlesk, mockery.

Cabals, plotting councils.

Cascading, water falling from a

Cavern, a cave. [height.

Chaos, the earth without form and

Champaign, plain ground. [void.

Characteristic, distinguishing

mark.

Choir, a company of singers, or dancers.

Chorus, the burden of a song.

Circumambient, compassing about

Circumflow, flow around. [as air.

Circumsfuent, flowing around.

Circumvolve, roll round.

Clime, climate, or part of the world.

Cogitations, thoughts.

Combustion, burning.

Complacent, delighting in a thing.

Concaves, the heavens.

Conglomerated, heaped together.

Console, comfort.

Contagious, infecting as a disease.

Contusion, a bruise. [the neck.

Cues, plaits of hair hanging down

Courfers, racers.

Cozened, cheated.

Curtailed, cut short. [ing.

Deciphered, discovered the mean-

Decoy, entice.

Deity, Godhead. [the king.

Denison, a man made free by

Descants, dwells upon with plea-

sure.

Despotic, absolute in government.

Devastation, absolute ruin.

Devolve, roll over upon.

Diction, speech.

Diffide, distrust.

Diffuse, spread abroad.

Disgorge, vomit up again.

Dilapidation, ruin of a building

by scattering the stones.

Distended, stretched out.

Distraining, seizing one's proper-

ty by distress of law.

Dire, terrible.

Disspate,

ALPHABETICAL TABLE.

Disseminate, scatter.

Dome, house. [on a stage.

Drama, that which is acted up-

Embarrass, perplex, or trouble.

Emerge, rise above water. [sairs.

Emergencies, sudden turns of af-

Emulous, desirous to excel.

Energetic, full of force.

Enhanced, set off to advantage.

Environing, bordering around.

Era, remarkable period of time.

Erst, some while ago.

Ether, the air.

Evangel, gospel.

Evolve, unfold. [bittering.

Exasperating, enraging, or em-

Exeem, to free one from distress.

Exile, a banished person. [and try.

Explore, carefully to search out

Exoner or *Exonerate*, to ease, free, disburden.

Explosion, bursting out of sound.

Expunged, blotted out.

Expand, open wide.

Extricate, bring out of trouble.

Extasy, very great joy.

Faulchion, a sword. [venant.

Federal, of or belonging to a co-

Flambeau, a blazing torch.

Fire-resolved, melted by the fire.

Frustrifying, making fruitful.

Foil, to defeat. [to advantage.

Foil, what sets off another thing

Fraternity, brotherhood.

Genial, kindly, nourishing and

Globe, the earth. [cherishing.

Goal, the limit of a race.

Grisly, frightfully grim. [thing.

Guise, fashion or manner of a

Harpies, ravenous birds.

Hight, to make a vaunting vow.

Hierarchies, heavenly hosts.

Hostile, as an enemy.

Illusion, a sham.

Imminent, hanging over our heads.

Impaled, run through the body.

Impassioned, full of affectionate feeling. [in paradise.

Imparadised, perfectly blessed, as

Impregnate, fruitful, made full.

Impregns, makes fruitful.

Impugn, to oppose an argument.

Incrustating, enclosing in a crust or shell.

Incaruate, cloathed in flesh.

Incessant, without ceasing.

Inhale, to breathe-in the air.

Ineffable, unspeakable.

Infringement, breach.

Inveigled, intangled.

Irremediably, without remedy.

Inundation, an overflowing flood.

Lays, strains of music. [the storm.

Lee-shoared, beat against a rock by

Lenitive, what allays pain.

Levee, the rising of a great person, when he shews himself to his court.

Libation, drink offering.

Luminous, full of light.

Lurch, a snare.

Lyre, a musical instrument. [ces.

Machinations, subtle contrivan-

Mandates, peremptory commands

Manumission, dismissal from the hand, as a bird or captive allowed to escape. [array.

Marshalled, drawn up in battle

Maugre, in spite of one's teeth.

Medium, the element in which a thing is, as water or air.

Medley, a confused mass. [body.

Mien, ones air, or carriage of their

Minute, smallest.

Mollify, soften.

Moody, peevish or sullen.

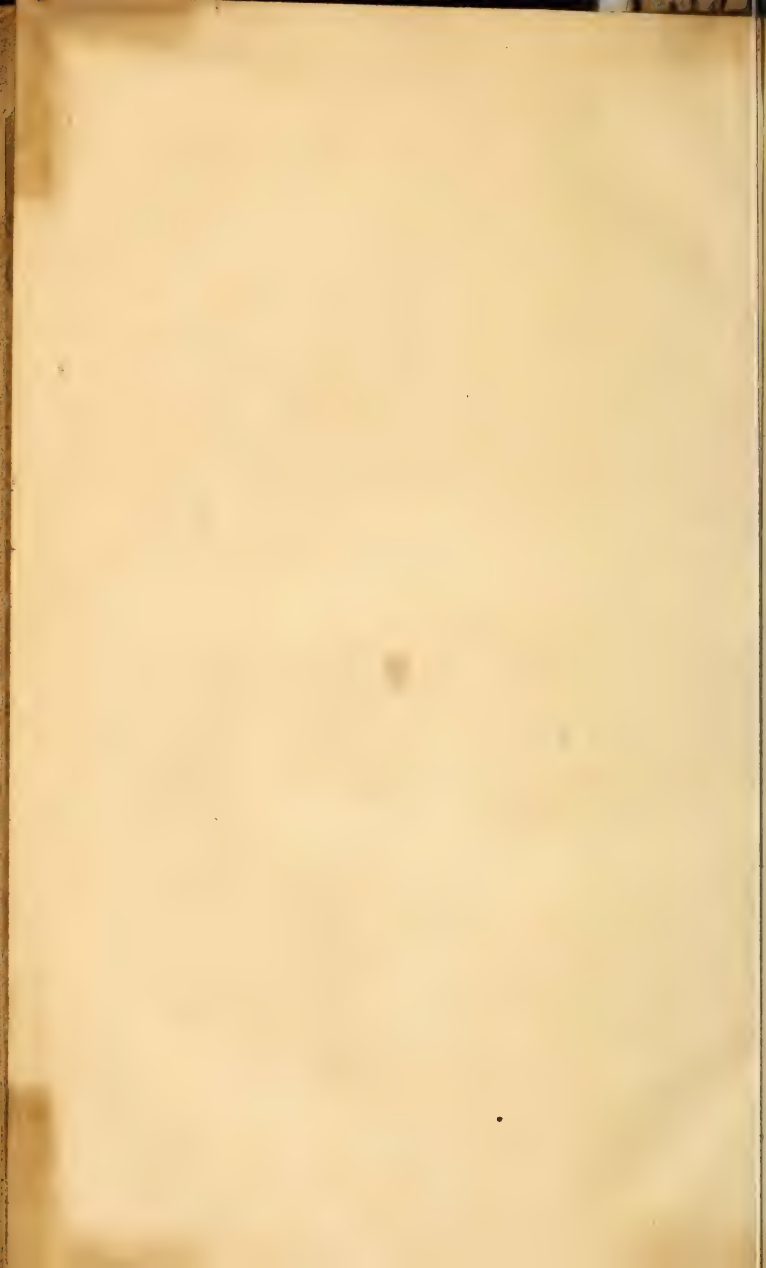
Myriads, ten thousands.

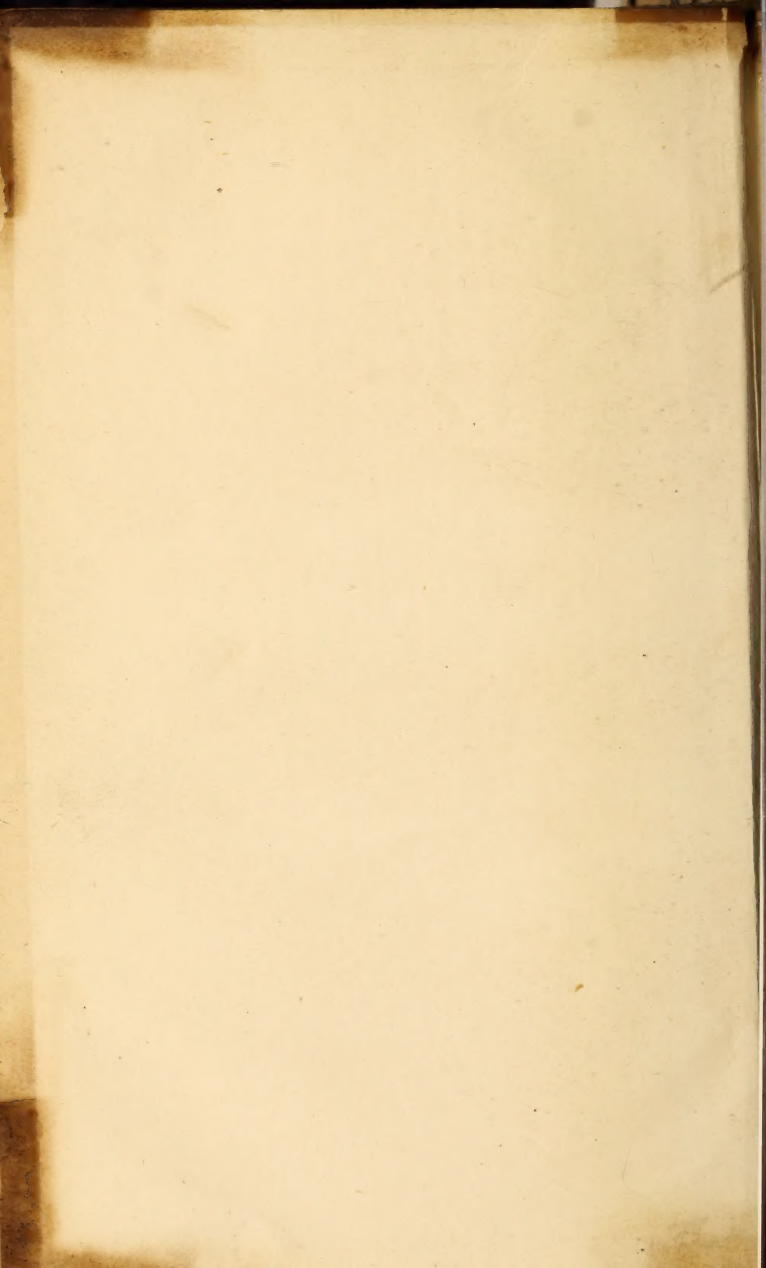
Nusance

ALPHABETICAL TABLE.

- Nasance*, an offensive thing.
Oblivion, forgetfulness.
Obliquely, in a winding crooked way.
Orbs, heavenly bodies. [heavens.
Orbit, their course or path thro' the
Parabrase, explained and opened up.
Paramount, supreme, above all.
Paramour, a lover. [birth.
Parturient, travailing, or labouring in
Pastoral, belonging to a shepherd.
Peerless, which hath no peer or equal.
Precient, hurtful.
Pre-ordained, fore-appointed,
Perennial, lasting all the season round.
Peals, loud sounds of many things.
Pervade, to pass through.
Perch, to sit as a bird on a bough.
Perturbation, disturbance.
Plebeians, common people. [authority.
Plenipotentiary, having full power and
Phantom, imaginary appearance.
Probation, tried and approved. [close.
To ly Perdue, to ly in ambush silent and
Pomatum, Pommet, an ointment.
Ponderous, weighty.
Posthumous, born after the Father's death.
Pomegranate, a fruit soft and juicy with-
 out, with pleasant kernels within.
Prescriptions, things ordered by the
 doctor for the sick.
Pine-apple, a most delicious fruit.
Primeval, of the first times.
Promiscuous, jumbled together.
Pupilage, our time of childhood.
Quash, to stop, overthrow and destroy.
Quarry, the prey of a ravenous bird.
Quintessence, the marrow or essence of
Recoil, fall back. [a thing.
Regress, returning. [mutual.
Reciprocal, affecting two parties equally.
Regale, to feast royally.
Remands, sends back again.
Remorseless, without check of conscience.
Remotion, removal.
Repress, keep back.
Reservoir, places where water is kept,
 large cisterns, or basons.
Re-swallows, swallows up again.
Reversion, the coming of an estate after
 a certain time to its proper owner.
Ruthless, cruel, merciless.
Repulsed, beat back.
Sanguine, zealous and full of hope.
Sediment, dreggy stuff that sinks down.
Shark, a devouring sea-monster.
Sheen, shining. [they shall or not
Shilly Shally, hovering in doubt whether
Sole, only, or alone, single.
Soliloquy, a discourse with one's self.
Spectre, an apparition.
Subside, sink to the bottom. [of another
Substituting, putting one thing in place
Sublimated, raised and refined to the
 highest degree by fire.
Superincumbent, resting upon.
Surges, waves. [sounds.
Symphony, harmony, or agreement of
Taper, a small wax-candle.
Tabouring, beating as on a drum.
Teeming, full, pouring out. [on.
Thesis, position, argument, or proposi-
Theme, a subject of discourse.
Tragic, mournful.
Transfixed, pierced through the body.
Trenchant, cutting. [fant motion.
Trilling, running with a gentle plea-
Toils, inares [field of battle.
Trophies, rich spoils won from the
Turrets, towers.
Texture, frame, or constitution.
Uppish, vain or lifted up.
Ushering, introducing.
Vernal, of the spring, or belonging to it.
Vie, contend or strive with.
Vilise, to make contemptible.
Vetge, spread out.
Vilipend, despise.
Vindicate, defend, justify or clear.
Volly, great noise, or shout.
Volaries, friends and dependents.
Victim, a sacrifice.
Wasted, carried as by water or air.
 "-----" the sign of what is quoted, or
 set down, in a person's own words.







Higham
June 9, 12
4/6

